

An International  
Baptist Magazine

# MISSIONS

SEPTEMBER

1942

VOL. 33

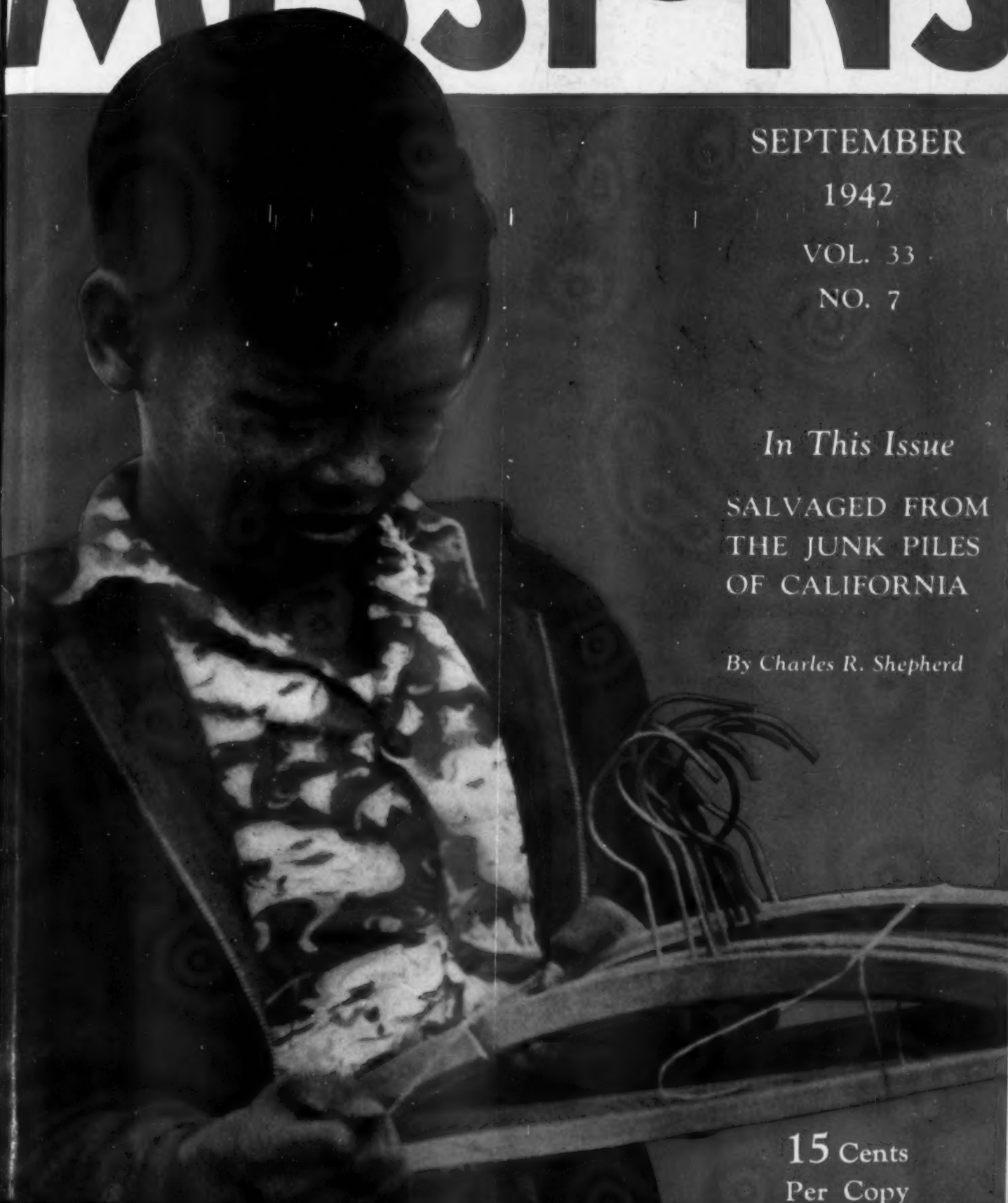
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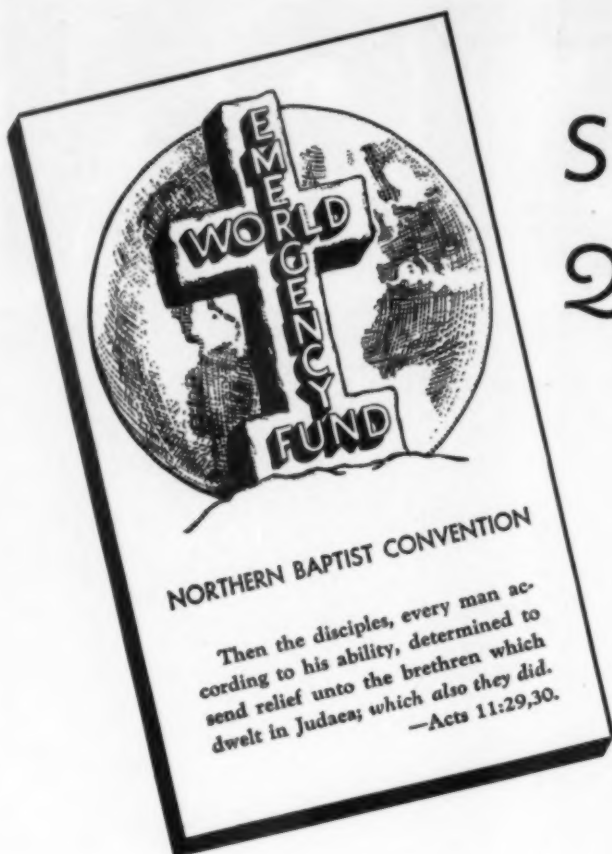
*In This Issue*

SALVAGED FROM  
THE JUNK PILES  
OF CALIFORNIA

*By Charles R. Shepherd*

15 Cents  
Per Copy





SEND IT IN  
QUICKLY!!

IT MAY SAVE  
HUMAN LIVES



**F**AMISHED refugees cannot wait for food until after December 6th! Sick and wounded people will die if not given immediate medical aid! Homeless families need shelter and clothing!

That's why we are asking churches to distribute these World Emergency envelopes now. Supplies are already in the state offices and may be obtained on request.

And won't you, when you receive one of these envelopes, put what you can into it at once? Then send it in, either through your church, or direct to the World Emergency Fund, 152 Madison Avenue, New York City. New envelopes will be given you by your church as you turn in the ones you have filled.

Our World Relief Committee has already distributed to various relief agencies the money it received from last year's World Emergency Fund. Before it can answer any of the heart-breaking pleas for help that are now coming in, new funds must be received from churches and individuals.

*The money you send NOW may save someone's life*

**THE NORTHERN BAPTIST CONVENTION**

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

PUBLICATION COMMITTEE: C. S. Roush, *Chairman*, E. F. Adams, G. P. Beers, S. B. Hazzard, G. Merrill Lenox, Janet S. McKay, Harriet W. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Roy E. Williamson, Jesse R. Wilson.

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## THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What city was bombed 129 times?
2. What conflagration devastated 436 acres?
3. Who received a citation at Denison University?
4. Where did 1,000 people die in an air raid?
5. In what fields were 2,533 baptisms reported?
6. How many Baptist missionaries remain in Japan?
7. What accomplished an educational blitzkrieg?
8. What five-acre tract of land cost \$10,500?
9. Who was graduated from Colgate University in 1885?
10. What happened September 2, 1666?
11. What is scheduled for October 4th?
12. Where does milk sell for five cents a quart?
13. What are excellent bits of defiance?
14. What schools celebrated 75th anniversaries?
15. What has not yet run its course?
16. What statue was blown off its pedestal?
17. Who made 60 speeches last year?
18. Who is Edward Margetson?

### Rules for 1942

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1942, to receive credit.

## WHO'S WHO

### In This Issue

**G. Pitt Beers** is Executive Secretary of the Home Mission Society.

**Alice W. S. Brimson** is Executive Secretary of the Woman's Home Mission Society.

**Mary Beth Fulton** is a special representative of the Ministers and Missionaries Benefit Board.

**Walter O. Lewis** is General Secretary of the Baptist World Alliance. He returned from England in a well-guarded convoy recently.

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

Publication Office, 10 Ferry Street, Concord, N. H.  
Editorial and Subscription Office, 152 Madison Avenue, New York City

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For subscription rates see page 394

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SEPTEMBER, 1942

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**Paul Geren** is a missionary in Burma, in service since 1941, at present temporarily in Assam.

**Calvin C. Rittenhouse** is a colporter missionary of the Home Mission Society, in service in Idaho.



## DO YOU KNOW THAT-



MERLE CROWELL,  
SHEPPARD BUTLER, AND  
GEORGE H. LORIMER,  
FORMER EDITORS OF  
AMERICAN, LIBERTY AND  
SATURDAY EVENING POST,  
RESPECTIVELY, ATTENDED  
COLBY COLLEGE, BAPTIST  
SCHOOL IN MAINE, WITHIN  
12 YEARS — 1898 — 1910



DURING 1941, BAPTIST COLLEGES, ACADEMIES,  
SEMINARIES AND TRAINING SCHOOLS SERVED  
34,275 YOUNG MEN AND WOMEN

IN THE EARLY YEARS OF  
WAYLAND JUNIOR COLLEGE  
AND ACADEMY, MANY OF  
ITS STUDENTS WERE OVER  
30 YEARS OF AGE. THEY WERE  
BAPTIST MINISTERS WHO  
WANTED MORE EDUCATION



**Hazel F. Shank** is Foreign Secretary of the Woman's Foreign Mission Society.

**Charles R. Shepherd** is superintendent of the Chung Mei Home for Chinese Boys in El Cerrito, California.

**Luther Wesley Smith** is Executive Secretary of the American Baptist Publication Society.

**Jesse R. Wilson** is Home Secretary of the Foreign Mission Society.

**Garnet Kager Young** is a young Baptist layman in the First Baptist Church, Takoma, Wash.

### He Is Very Much Alive!

Through an unfortunate error **MISSIONS** in its June issue in the chronol-

ogy of the Northern Baptist Convention listed among the deceased the name of Dr. Francis H. Rowley who presided at the organization meeting

of the Convention in 1907. He is very much alive and could rightly say with Mark Twain, "Reports of my death have been exaggerated." In spite of his years Dr. Rowley continues in active service as President of the Massachusetts Society for the Prevention of Cruelty to Animals.

### The Upward Trend Moves Merrily Upward

The two spring months of May and June produced unusually large subscription gains.

Total in May was 2,136, which compares with 1,805 in May a year ago, a net gain of 331. June is usually a small subscription month; yet this year it produced 1,435 subscriptions as compared with 1,194 in June last year, a net gain of 241 for the month.

Both May and June registered the highest gains for their respective months in the nine years since the upward trend began in the spring of 1933.

The score now stands at 104 months of gain and only 6 months of loss.

Once again **MISSIONS** expresses its deep gratitude to club managers, pastors, and all friends of the magazine who have made this record possible.

## LETTERS

### From the Editor's Mail Bag

A friend sent to me **MISSIONS'** editorial about the United Church of Canada. You quote Dr. Woodside as saying that "it marked a final farewell to denominationalism in Canada." If that was a recent statement it is misleading. The facts are far otherwise. After 15 years, denominationalism in Canada is not dead. The Presbyterian Church is still going strong. The Baptists are carrying on as ever, and that in spite of a fearful split over alleged modernism. The Anglican Church is doing well. No one here has seen any sign that the Catholic Church is seeking admittance into the United Church. After all, what was accomplished by

### Instructions to Subscribers

#### SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies . . . . .	\$1.25	\$1.50	\$1.80
In Clubs (5 or more)	1.00	1.25	1.45

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When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.



the greatly-advertised "union"? Two denominations practically ceased, and a new one came into being. In spite of all the publicized economy the United Church is heavily in debt. . . . What is worse is the bitterness engendered by the "union." A governing official, speaking of a representative of the other side, said in my hearing recently, "We will have no connection with anyone from that group." A fine Presbyterian minister told me with sadness of the terrible antagonisms caused by the union. Life-long friends refuse to speak to each other on the street, and even families are divided. Has the spiritual gain compensated? Most people of the United Church who have discussed it with me have been of the opinion that union was a spiritual disaster. At a recent United Church meeting a speaker declared, "The old Methodist Church alone did more than all the United Church is doing. We have to wake up." If that is union, let us pray to be delivered from it. While I am for the friendliest cooperation among all evangelical bodies, I do not want a religious monopoly. Of course Baptists should be together, for their differences are not about fundamentals. But "What is everybody's business is nobody's business."—*Rev. W. M. Hayler, Toronto, Canada.*

A member of our church resented the article on Terminal Island which appeared recently in *MISSIONS*. In view of recent developments among the Japanese people there, would it not be wise to clarify the matter by another article written by one who may know all the details, and the attitude of the Christian Japanese there and elsewhere in our country? The situation is tense, and I have a real sympathy with the Japanese who want to do the right thing by their adopted country. There are many Japanese who are loyal Americans. They need our prayers in their trying situation.—*Mrs. J. N. Parkes, Ellensburg, Wash.*

*MISSIONS* made a mistake in saying that no one had an explanation for the lack of Negroes on the New York City College staffs. A number of hearings revealed that there was no discrimina-

## Coming Soon!

### FEATURES TO APPEAR IN FORTHCOMING ISSUES

*Some of the most interesting features ever published in MISSIONS will soon appear. As indicative of the purpose to maintain the magazine's high quality, the following features are scheduled for early publication.*

#### THREE KINDS OF YOUTH FACE THE WORLD

A stimulating analysis of what the world present situation signifies for Christian youth in contrast to what it means to the youth movements in the totalitarian countries.

By R. H. EDWIN ESPY

#### AND SO AH KIM MARRIED AH PIK

For seven long years a Chinese lad had failed to meet and fall in love with a Chinese girl. He was almost resigned to marry the girl of his mother's choice when a Baptist missionary had a bright idea.

By MARGUERITE A. CALDER

#### ALMOST AT THE BOTTOM OF NORTH AMERICA

Life is primitive and people are desperately poor in this remote mission field near the border of Nicaragua as observed by a Baptist professor who made a six-weeks tour among 15 villages.

By SAMUEL F. NELSON

#### FOREIGN MISSIONS AND ETERNAL VALUES

The basic principle in the world mission of Christianity as set forth by the grandson of Adoniram Judson in an article which he submitted to *MISSIONS* shortly before his untimely death.

By ALEXANDER C. HANNA

#### MIGRATORY PEOPLE AND STATIONARY CHURCHES

People are migratory, like birds, but because their movements are today prompted by war conditions and industrial upheavals, the fate of inner city churches is of grave concern to American Christianity.

By EDWIN A. BELL

#### HOW SHALL THEY READ WITHOUT READING MATTER?

An informing article on the rising tide of literacy in Latin America and the problem confronting evangelical Christianity in the scarcity of adequate and helpful Christian literature.

By CHARLES S. DETWEILER

#### A WORTHY SUBSTITUTE FOR THEIR OWN HOME

How the Foreign Mission Board provides a suitable home for the children of parents who are in missionary service abroad and whose enforced separation constitutes their most costly sacrifice.

By JESSE R. WILSON

*There could be no sounder evidence of the continued popularity of MISSIONS than the steady gain in subscriptions. See monthly score on opposite page.*

*This can be another successful year if you will do your part by promptly renewing your subscription when it expires*

## No Wonder She Smiles!

MISS MARGARET JEAN LEACH of Farmington, Michigan, has just won for the Delta Zeta Sorority the annual bicycle prize, having won first in the race in which all the organizations for women on the campus of Franklin College compete.



The annual bicycle race is another of the Franklin College Traditions! The college is rich in them, as any institution must be that is more than a century old. Some one else will win this prize next year. *Why not you?*

*For catalogue, bulletin and other information write to*  
PRESIDENT WILLIAM GEAR SPENCER, LL.D.

# FRANKLIN COLLEGE

**Franklin, Indiana**

### A Formula for a Community-Wide Spiritual Awakening:

Have a CHARLES A. WELLS program in two or three leading churches of your city on Sunday morning by specially planned synchronization of worship schedules; at six o'clock a general young people's forum; in the evening, an interdenominational mass meeting; special programs in the high schools and service clubs during the day Monday, Tuesday and Wednesday, mass meetings each evening, closing Friday night.



*He draws as he speaks*

Such programs are being held continuously with impressive success in important communities.

### The Charles A. Wells Conferences on CHRIST AND WORLD NEED

152 Madison Avenue, New York City

*Further information on request. All engagements must be made well in advance*

tion, and that Negroes had been employed. You will find little discrimination against Negroes in municipal institutions. The real fault is with the private employers, including Protestant and controlled business. Yet no one of them can afford to be the one to begin to discontinue discrimination.—*Orrin G. Judd, Brooklyn, N. Y.*

Permit me to voice my appreciation of your stand for truth and for your fearlessness of expression so timely and needful in these days. I have in mind your editorial "Not Hatred But Penitence." I am firmly convinced that our entrance into this awful cataclysm could have been avoided. It is a sad day for any people when they have little opportunity to learn the truth or close their eyes and ears to facts. I hope and pray your stand will be largely appreciated.—*J. W. DeMerritt, Mason City, Nebr.*

I write to assure you of my deep appreciation of MISSIONS and in particular of its strong and incisive editorial policy. The April editorial, "Holding the World Together," is outstanding and says so perfectly the thing I have felt in my heart for many months past! More power to you and an ample measure of the blessing of God upon you and all who labor with you in producing "the best missionary journal of our time."—*Rev. Russell F. Judson, Springfield, Ill.*

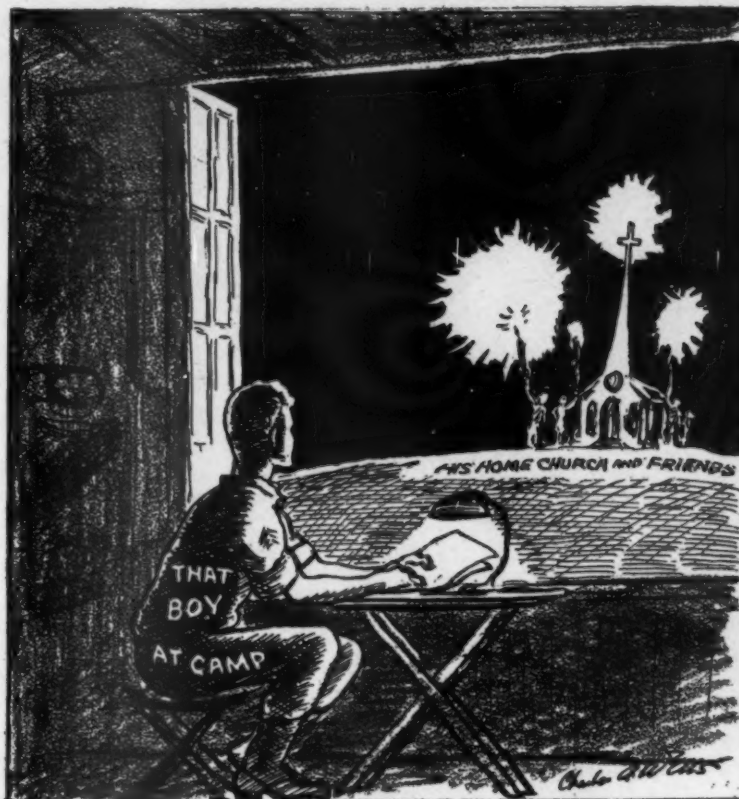
At our annual Arizona Baptist State Convention, in Prescott, the following resolution was passed, and I was requested to send you a copy.—Rev. J. M. Newsome, Phoenix, Ariz.

"We, as a convention, are fully aware of the value and place of *MISSIONS* magazine in the life and work of our denomination. We are persuaded that it is a necessary agency for the dissemination of missionary information. We know that to be without this help our work would be seriously crippled. With these things in mind and recalling that there appeared in a recent issue of *MISSIONS* magazine an article written by a person whose reputation is far below the standards of authorship we believe should be maintained, and WHEREAS, we feel that the publication of articles from the pens of such people grieve the Holy Spirit of God, and WHEREAS, we are confident that the name of such a person on the pages of our magazine is detrimental to our best interests, and WHEREAS, such authors should not be honored in a Christian magazine by the use of their articles, therefore be it RESOLVED, that in the interest of our denominational work in the world we request the editor of *MISSIONS* to exercise the utmost care, not only in articles submitted for publication, but also in their authorship."

NOTE.—The resolution fails to mention specifically the name of author, title of article, or date of issue. Arizona with a Baptist membership of about 10,000 has only 244 subscribers to *MISSIONS*. Since 400 delegates were reported to have attended the recent state convention, the majority of those who voted for the above resolution, which was adopted unanimously, obviously were not subscribers. *MISSIONS*, therefore, gratefully appreciates this tribute to its influence and prestige beyond the circle of its subscription constituency.—Ed.

## Keep the Home Fires Burning

CARTOON NUMBER 90 BY CHARLES A. WELLS



**B**EFORE the second World War ends, the United States Army will likely total 8,000,000 men. Countless thousands of America's finest youth are now experiencing loneliness, confusion, and temptation far beyond anything ever known before. So swiftly has the army expanded that there has not been adequate time to create the social, moral, and community surroundings that these young men deserve.

For vast numbers of young men who have come from fine home and church relationships, the severance of these ties will be disastrous. During the first World War hundreds of thousands of men were permanently lost to the Christian church. Remembering that, talented, carefully chosen chaplains are today overwhelmed in trying desperately to meet the crisis caused by these severed relationships. Upon pastors, Sunday school teachers, parents, Christian friends rests a terrific responsibility to keep today's soldiers in touch with things at home through letters, church bulletins, calendars, invitations to parties, notifying camp chaplains of expected arrivals of new recruits, and in numerous other ways. The fine young men in America's army must continue to feel that they remain a vital part of the Christian life at home. Spiritual defense at home is as important as military defense abroad.—CHARLES W. WELLS.



## WHERE DO WE GO FROM HERE?



*Japanese Americans, some aliens and most of them citizens, assembled in a Los Angeles school house to await transport to a Japanese Evacuation Assembly Camp. It is hard to imagine that these innocent children, born here and therefore American citizens by birth, could be dangerous to the safety of the United States. The puzzled expressions on the faces of the two men can readily be appreciated. See references to the Japanese evacuation problem on pages 401, 419, and 438*

# MISSIONS

VOL. 33. NO. 7



SEPTEMBER, 1942

## "The Nameless War"



SEPTEMBER brings two anniversaries of the war. Europe recalls September 1, 1939, when Germany attacked Poland. Asia is reminded of September 18, 1931, when Japan attacked Manchuria.

That initial aggression 11 years ago, later supported by American scrap iron and oil, gave the green light to Emperor Hirohito to march into China, to Mussolini to invade Ethiopia, to Franco to ravage Spain, and to Hitler to attempt to conquer Europe.

Immeasurable has been the cost of these 11 years of war. In six continents, on the seven seas, in the vast expanses of the skies, millions of the world's finest young men are dead, or rotting in prison camps where life has lost all meaning. Likewise dead are millions of decent, humble people who had asked nothing of life except peace. Trekking the world's highways are millions of refugees in hopeless, tragic search for safety. Glorious cities—Barcelona, Madrid, Helsinki, Shanghai, Nanking, Rangoon, London, Plymouth, Coventry, Sevastopol, Chungking (*bombed 129 times*), Luebeck, Cologne (*eight square miles pulverized in 40 minutes*), Bremen — are filled with ruins. Reduced to rubble are cathedrals, buildings, monuments, the cultural and historic heritage not of one nation but of all. Irretrievably wrecked by starvation and disease is the innocent childhood of Europe. Normal living has been disrupted for every person on earth. Unborn generations will groan under the endless burden of taxes to pay colossal war debts. Bestial cruelties, massacres of Jews, execution of hostages, tortures of prison camps, atrocities against women, mass evacuations of innocent people regardless of alienship

or citizenship, frightful air raid slaughter of helpless civilians, transcend all previous horrors in the long and ghastly story of man's inhumanity to man. Years hence men will have forgiven the sinfulness of this war; but they will still damn the incredible collective stupidity that permitted it to happen.

When President Roosevelt called for a war title to sloganize patriotic support, he was perhaps surprised at the many proposals, facetious, ironical, serious, none truly adequate. "No language has a name for it," wrote a contributor to *The Boston Traveler*. Realistic was Russian Ambassador Maxim Litvinoff. "The nameless war," said he in a speech in Philadelphia.

Throughout the long duration and agony of this "nameless war" the Christian church faces a fearful responsibility. Whether "in obedience to Christian conscience it supports the war" or whether likewise "in obedience to Christian conscience it cannot accept the way of violence and bloodshed," as the Congregational-Christian Convention differentiated the issue last June, the church must maintain moral perspective, keep righteous wrath free from revengeful hate, summon the nations to repent of the sins that produced the war, support efforts of mercy and relief, preach the reality not only of the God of Infinite Justice but also of the Christ of reconciliation, sustain its world Christian fellowship across the boundaries of war, and like a gleam in a blackout, hold before all men the vision of a new world rising from the ashes of the old, more nearly patterned after the Kingdom of God on earth than man has ever known before.

Otherwise the "nameless war" will eventuate only in a disillusioning and nameless peace.



# The World Today

*Current Events of Missionary Interest*



*A typical Nazi concentration camp for prisoners of war. Reproduced by courtesy of World Outlook*



*Today probably 6,000,000 men are prisoners in camps like this in many parts of the warring world*

## *They Look Upon Life As Something Lost Forever*

**M**ORE than 6,000,000 prisoners of war are confined in thousands of prison camps throughout the world. They are located in all continents, with the possible exception of South America. While the warring nations claim to comply with international agreement and maintain tolerable sanitary conditions, and furnish at least a minimum of food to sustain life, at best the condition of prisoners is deplorable. At worst it can only be described as horrible. During Europe's severe winter of 1941-1942 uncounted thousands of prisoners doubtless died of hunger or disease, or froze to death.

By far the greatest number of prisoners are in German-occupied countries where the total of British, Poles, and French runs into several millions. Nobody knows how many Germans are imprisoned in Russia. Some German camps have as many as 120,000 men confined in stone or wooden barracks equipped with double-deck bunks, straw and blankets. Baths and delousing rooms are provided, not out of compassion for prisoners but because of the fear of typhus which would spread rapidly from prison camps to civilian populations in adjacent towns.

According to international law all prisoners are allowed to receive food parcels from home. The warring nations comply faithfully with regulations covering distribution, because failure to comply easily results in retaliation. All countries are permitted to use prisoners for work for which wages must be paid. Germany employs vast contingents in farm work, on

highway construction, in railroad repair and in forestry, thereby releasing thousands of able-bodied Germans for war industries and military service.

From both Germany and Russia came rumors last winter of brutal treatment. The German authorities frankly admitted to Y.M.C.A. Director D. A. Davis, who visited numerous European camps, that "Russian prisoners received less food than other prisoners." In one camp he found the daily ration to be "one cooked turnip with a little codfish and black bread." Russia is the only government that on July 27, 1929, did not sign the international agreement covering prisoners of war. "The Y.M.C.A. has done everything under heaven to extend its services to prisoners in Russia," reported Dr. Davis, "but so far permission has not been granted by the Soviet Government." Terrifying in its implications is the following quotation from *The Commonwealth* (Roman Catholic paper), "The fact that we hear so little of German prison camps for Russian prisoners or of Russian camps for Axis prisoners, coupled with the refusal of the Russian authorities to allow allied military observers in combat zones, gives rise to the suspicion that 'no quarter' has often been the rule rather than the exception on both sides."

The international agreement carries the signatures of Japan's representatives who were present at the Geneva Conference, but the Japanese government has never ratified their signatures. The Japanese Government, as reported in *Time*, has, however, agreed to allow Y.M.C.A. representatives from neutral countries, like Switzerland and Sweden, to inspect Japanese camps. A report in June from Zentsuji where 366



American prisoners are confined, states that the men are fed daily rations of bread, rice, green vegetables and fish, are permitted to hold religious services, that an infirmary takes care of the wounded, and that Japanese officers and guards are friendly.

The confinement of more than 6,000,000 young men behind barbed wire, deprived of normal social relationships, compelled for years to live under conditions that drive many into moral degeneracy, presents a terrific psychological, social and moral problem that should be of intense concern to the entire world. "Many of them endure in silence the squalor, the miserable food, the sleeping in relays in rat-infested cells, the slow passing of dead days," reports another Y.M.C.A. Director. "But already many are sunk in apathy, close to complete moral collapse. *They look upon life as something lost forever.*" The longer the war lasts the more difficult becomes the adjustment when these men return to civilization.

Here is an overwhelming missionary challenge. At present two organizations are trying to meet it. The Y.M.C.A., by providing camp recreation and sports, educational activities, libraries, chapels and religious services, seeks to maintain the morale of these men. The American Bible Society furnishes Bibles in all languages. Recently it donated 150,000 Russian Bibles for Russian prisoners in Germany. The World Council of Churches was permitted by the German Government to distribute them. Thus what was forbidden by the Soviet Government to circulate in Russia is eagerly read by thousands of Russian men confined in German prison camps.

The War Prisoners' Service of the Y.M.C.A. and the American Bible Society were beneficiaries of last year's Baptist World Emergency Fund. They will likewise share in this year's Fund.

### **Northern and Southern Baptists Deplore Japanese Evacuation Injustice**

AT its summer meeting in Washington the Joint Conference Committee on Public Relations, which represents Northern and Southern Baptists, gave prolonged attention to the mass evacuations of Japanese-Americans from the Pacific Coast. The following statement was unanimously adopted:

We are greatly concerned over certain aspects of the mass evacuation of American citizens and enemy aliens of Japanese racial origin from the West coast states to inland relocation centers. We recognize the problem faced by our government and the need of definite action for the defense of the country and the common welfare. Nevertheless, in including American citizens among the aliens, and men and women and children of all ages simply on the ground of Japanese racial origin, we fear that grave injustice has been done or may be done to many innocent people unless governmental agencies set up for the purpose hasten to discriminate between aliens and potential enemies and loyal citizens. Only by so doing, in our judgment, will our government be able to maintain for loyal citizens in this group the liberties guaranteed to all citizens by the Bill of Rights. It is our hope that, as rapidly as the loyalty of these evacuees is established, the government will do all in its power to reestablish them fully in the enjoyment of their civil liberties and to rehabilitate them with respect to residence and means of livelihood.

A special committee of five consisting of Attorney E. Hilton Jackson, Rev. G. G. Johnson, Rev. C. W. Cranford, E. H. DeGroot, and Rev. R. W. Weaver was appointed to confer with the U. S. government authorities in Washington, to file the above statement and to convey to them more in detail the concern of Baptists over the injustices in this situation and their possible threats to American democracy.

## **Remarkable Remarks**

HEARD OR REPORTED HERE AND THERE

THE WORD THAT DESCRIBES OUR WORLD TODAY is "madness." The cynic was right who said that this world is the planet which the rest of the universe uses as an insane asylum.—*Harold C. Phillips.*



IT IS NOT ENOUGH TO SAY that in 1939 a man named Adolf Hitler set nations at each others' throats. Not even Hitler could have done these things unless there had been in the thinking of men everywhere an atmosphere favorable to the cultivation of his ideas.—*Rev. J. Hutchison Cockburn, Moderator of the Church of Scotland.*

WE CANNOT KEEP FREEDOM TO OURSELVES. If we are to have it we must share it.—*Wendell L. Wilkie.*



ASIA IS TIRED OF BEING REGARDED only in terms of markets and concessions, or as a source of rubber, tin, and oil, or as furnishing human chattels to work the raw materials.—*T. V. Soong, Chinese Minister of Foreign Affairs.*



UNITY IS NOT TO BE CONFUSED with uniformity. When uniformity comes we will have ceased to be free men.—*Herbert Hoover.*



*Sorting glass jars and bottles for selling to junk dealers. Certain types command good prices*



## THEY FOUND GOLD IN T

*The story of an extraordinary salvaging project that produced an amazing and much needed revenue, but eventually had to be abandoned because it proved to be a danger and not a blessing*

By CHARLES R. SHEPHERD



*Magazines were sorted, tied in bundles according to grades and sold for paper*



*Worn-out clothing and rags were packed in burlap sacks and sold as rags*

IT MAY sound like easy money, but it was not quite so easy. Nor was that exactly the way it was done. The above caption is just a brief and pertinent way of expressing what the boys in the Chung Mei Home for Chinese Boys accomplished in their latest effort to help themselves. Actually it was like this.

When late in June, 1935, the Chung Mei family, consisting of 66 boys and six staff members, bade farewell to the gaunt, grey wooden structure in Berkeley, Cal., and moved out to the beautiful new concrete building on the sunny slope at El Cerrito, facing California's historic Golden Gate, it was a momentous, happy and gala occasion for all concerned. They had, as our readers will recall, been practically driven out of their old home by the coming of the gigantic \$125,000,000 San Francisco Oakland Bay Bridge. Not that they were not glad to move from the old site. They most certainly were glad; for both the condition of the building and the nature of the community had long been such as to constitute them unsuitable for the rearing of a large family of boys. The need for summary action, however, had come at an un auspicious time, right at the bottom of the depression; and the securing of funds needed for the erection of new and suitable quarters entailed a tremendous and never-to-be-forgotten struggle. The price of the five-acre tract of land for the new home, \$10,500, had all been earned by the efforts of the Chung Mei family in their woodyard and in musical performances. They had also earned a substantial portion of the money towards paying for a new bus. And so when the actual emergency was thrust upon them there were those who, in spite



LEFT: An unsightly pile of scrap iron, tin cans, bed frames, stoves, automobile bumpers, pipes, and what have you, collected by the Chung Mei Home boys and sold to scrap iron junk dealers

BELOW: The Chung Mei Home truck, affectionately named "The Duchess" returning from a pick-up trip heavily loaded with a miscellaneous assortment of junk

## IN THE JUNK PILES OF CALIFORNIA

of the desperate times, readily responded to their call. The American Baptist Home Mission Society, the San Francisco Bay Cities Baptist Union, and the Woman's American Baptist Home Mission Society made substantial appropriations, and a host of friends from all over the country contributed generously, with the result that on the day of dedication, of the total cost of buildings and equipment, \$79,000, only \$15,000 remained to be subscribed and every penny of this was subscribed within the next few weeks. No wonder it was a happy family that moved into the new home in June, 1935.

Yet to those who were directing this enterprise and who had every reason to feel we knew something of what its future development would be, there was just one little discouragement. Because we had 66 boys in the home, and a number on the waiting list, and because for years we had always had a waiting list, we felt that we ought to plan for at least 100 boys in the new building. Owing to the stringency of the times, however, we had reluctantly adopted a less ambitious program and provided for only 75 consisting of the 66 already in our care, the five on the waiting list, and only four beds remaining for growth.

Two months after we moved into our new quarters every bed was occupied. By a little adjustment we were able to increase our capacity to 78; but January, 1936, found us again with a waiting list, and we have had one ever since. Although 10 or 12 boys leave us every year, we are constantly faced with the necessity of declin-

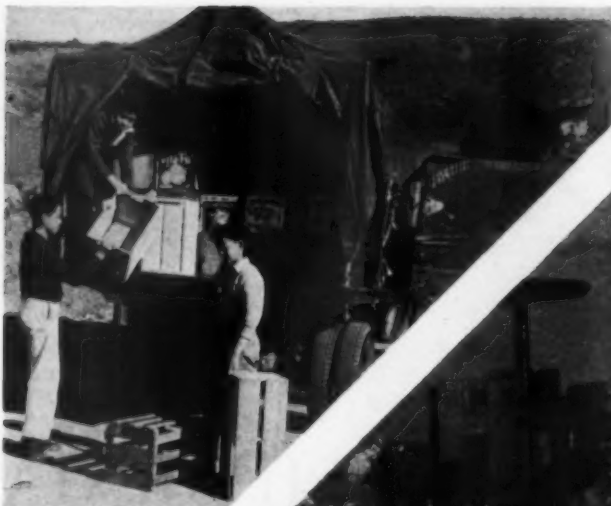


ing admission to some boy who needs the care and training that the Chung Mei Home affords. Scarcely a week passes that we do not have such an experience. At the time of writing this article, there are about a dozen waiting to come in.

Our original plan called for an additional unit that would care for about 25 boys. For a long time we have felt that sooner or later we must undertake the construction of such a unit; but remembering the struggle of 1934-35 we shrank from actually facing up to the situation. However, in January, 1941, we became convinced that we could no longer defer. The additional desired unit would house 25 boys, and a Chinese married couple in charge, thus constituting a family unit. The estimated cost would be about \$25,000.

(Continued on page 405)





TOP: Orange boxes and lettuce crates brought three cents apiece. Old automobile tires suddenly had a fine salvage value because of the rubber in them. CENTER: Slightly soiled and rumpled newspapers were tied in bundles and sold by the ton to a waste paper broker. EXTREME LEFT: Newspapers in good condition were rolled and sold to moving companies who used them for packing dishes and other fragile articles



RIGHT: Only a part of the Chung Mei Salvage Corps. It meant hard work for all of them but also plenty of fun



RIGHT: The first barrel, cut off in the picture, carries the letter C. All together they mean Copper, Aluminum, Brass, Iron, and Lead. All brought good prices in the market





*Each boy had a table to facilitate the smooth assembling and piling of old newspapers for rolling and bundling*

It was not our purpose to make immediate appeals to our friends; but it was decided that, as in former instances, the Chung Mei boys would do all they could to help themselves. We now had no woodyard as in other days; nor did it seem practical to start one in our new environment. The first thing we undertook to do was to grade and terrace the land where the new building was to stand. Hundreds of tons of earth that would have to be moved from this hillside in levelling the ground. Although the removal of this earth would save us several hundred dollars, it did not satisfy the Chung Mei family as a sole means of helping themselves. After studying other proposals to earn a little money, we hit upon the idea of saving old newspapers and magazines. Little did we realize to what this



*Immense quantities of cast off clothing were assembled and these required careful assortment to separate still useful garments from what could only be classified as rags*

would eventually grow. Starting in a small way, we expanded to one thing after another—newspapers, magazines, rags, old clothing, furniture, metals of all kinds, old tires and inner tubes. All over the San Francisco Bay area and in nearby California towns, our friends responded enthusiastically. From week to week, our sources of these materials increased. Moreover because of world conditions, the market improved almost from day to day, until we reached the point where our business was bringing in an average income of \$100 a week.



*Junior boys in the basement were assigned the first task of general classification of papers and magazines*

The accompanying photographs will convey to the readers of MISSIONS some idea of how these things were accomplished. During a period of 12 months our enterprise brought in the sum of \$3,194. Thus it is literally true that when other people threw away \$3,000, the Chung Mei boys salvaged and recovered it.

Finally our project became too big for us. In spite of the fact that every boy was working loyally and giving the major part of his spare time to working on the project, the materials flowed into our large basement faster than we could prepare them for the market. Such a vast accumulation of materials became a fire hazard. In the basement of a building that sheltered 80 boys this of course was very serious. Furthermore, the enterprise had grown to such huge

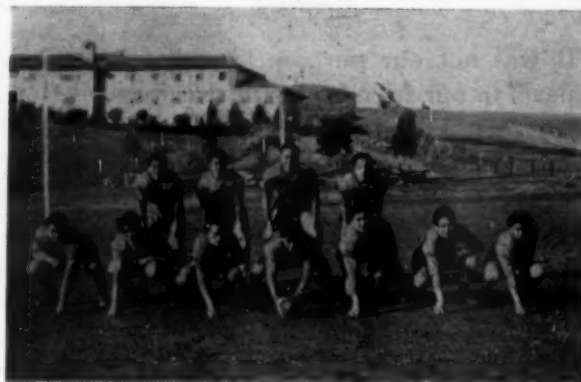


*Having arrived loaded with miscellaneous and unassorted junk (see page 402), the truck, known as "The Duchess," now starts from the Home, loaded this time with bags, bundles, and bales, all properly assorted for sale to various dealers and brokers*

proportions as to impinge upon the normal activities of the home. It required so much of the superintendent's time that he was unable to devote sufficient time to other urgent matters. Added to this there came the request from the State Board of Public Welfare that every children's institution should set aside one large safe place where the whole family could gather in case of an air raid. The basement was the only such place we had. Thus we faced a serious dilemma. To give up our project meant the abandonment of a source of astonishing income. But to continue meant to fail to provide adequately for the safety and protection of the boys. We considered curtailment; but we found that impossible. There was of course but one thing to do; we did it.

Sometime in the not too distant future we hope we shall find some other way of helping ourselves to secure the much needed funds; for

Chung Mei must enlarge its capacity to enable it to meet its constant calls to render an even greater service. It is the only home for Chinese boys in the United States. It is a Christian institution which, although our own Baptist enterprise, seeks to render Christian service to Chinese boys irrespective of their former religious background. While fulfilling its material mission in providing a home and care for needy Chinese boys, it seeks ever to maintain, in its home life and program, its original and spiritual purpose, that of bringing them to a definite



*The normal pursuits of the Home will likely include another successful football season*

acceptance of the Christian faith. Through the realization of that purpose their own personal lives may be governed by these principles. And when they leave the Chung Mei Home they may take their places among their own people, either in this country or in China, as the best possible exponents of true Christian manliness.

**NOTE—***Upon completion of this project these enterprising Chinese boys turned their spacious grounds into a successful "Victory Garden," which will be described in the next issue.—ED.*



*The new Chung Mei Home at El Cerrito, Cal., an outstanding Baptist home mission project for the Christian home training of Chinese boys*



## FACTS AND FOLKS

*The Second World War* has closed all the Baptist Theological Seminaries in Europe which were established during the reconstruction period, following the First World War, in accordance with plans and decisions of the historic Baptist conference in London in 1920. (See *MISSIONS*, November, 1920, page 594.) These seminaries had been opened and properties purchased in Reval, Estonia; Riga, Latvia; Lodz, Poland; Prague, Czechoslovakia; and Bucharest, Rumania. For nearly 20 years they had been training Baptist preachers for the churches in these countries. Now faculties are disbanded and some professors are in exile. Students are in the armed forces. Seminary properties are likely occupied while the life and activities of the churches are seriously curtailed and in some sections disrupted completely.

• • •  
Miss Esther J. Ehnbon, missionary of the Woman's Foreign Board at Banza-Manteke, Belgian Congo, arrived at an American port after a long voyage through enemy submarine zones on an unarmed American cargo ship loaded with gold, copper and latex. There was only one other woman on board. The cargo ship, with forced blackout, was challenged and stopped by the British Navy when signals were misunderstood. Otherwise the voyage was "uneventful," except for the constant tension due to the danger of submarines. "Conditions in Belgian Congo are quiet," said Miss Ehnbon on arrival, "And the natives for the most part are unaware of the world situation."

• • •  
In spite of all the disasters in the Far East, more than 180 mission hospitals are still functioning in China, and fully 1,800

### *News brevities reported from all over the world*

Protestant missionaries from America and Europe are still in active service in Free China. Most of them in addition to their regular missionary activities serve on a volunteer basis in relief work, which means that all the money sent for relief actually goes there.



Major Gordon S. Seagrave, M.D., as photographed somewhere in India

At Denison University Commencement in June a citation was given to Dr. Gordon S. Seagrave. In his absence it was presented to Mrs. Seagrave and their children, all of whom were present for the graduation of their daughter, Leslie Mae. It also happened to be the 25th anniversary of Dr. Seagrave's own graduation from Denison University. The citation:

*To Gordon Stifler Seagrave:*

For distinguished service under fire,  
For humane service to a wounded world,  
For clear manifestation of American character,  
For notable embodiment of Denisonian ideals,  
For undaunted loyalty to Christian principles,  
Denison University, with pride and gratitude,  
grants this citation on the 8th of June in this  
year of our Lord, 1942.

*The evacuation of Japanese* from the Pacific Coast apparently allows no exception or exemption. Among the thousands evacuated from the Seattle area was Mr. Tsutomu Fukuyama, a senior in the Berkeley Baptist Divinity School, who was ordained to the ministry in the Japanese Baptist Church in Seattle on Sunday afternoon, March 29th. (Mr. Fukuyama wrote the article, "Life Began at Fifty!" in *MISSIONS*, January, 1942, pages 40-42.) His new status as a Baptist minister permitted no change in his status as a Japanese. Although an American citizen by birth, nevertheless because of Japanese parentage he has been evacuated along with his aged, widowed mother.

• • •  
Through the generosity of the American Mission to Lepers a fine group of new buildings has been erected by Dr. G. W. Tuttle of Sona Bata, Belgian Congo, for his leper colony. One unit will be occupied by the lepers, and another unit situated across a small ravine will house the children of the lepers who have not contracted the loathsome disease. A third building will serve as a chapel and a school. When all buildings are completed this leper colony will be housed in a model village.

• • •  
Rev. Earl E. Brock has removed to Kangpokpi, Assam, where he is continuing the work of the late Dr. J. A. Ahlquist, who was killed last year in an automobile accident. No other missionary was available for that great area of 7,000 Christians. Since Mr. Brock is not a physician, he cannot continue Dr. Ahlquist's medical work. A large part of his time is given to visiting churches and schools in the Manipur Hills.

# While Japanese Bombs Fell on Rangoon

*Life in Rangoon before and after the Japanese air raid, and of medical service along the Burma Road, by a member of the staff of Dr. Gordon Seagrave's Harper Memorial Mobile Hospital Unit*



Photo by U. S. Signal Corps

*Dr. Gordon S. Seagrave and three nurses in a U. S. Army "jeep" on a mountain road in Burma en route to one of his surgical stations. The expert chauffeur is Ma Bawk, a Christian Kachin nurse. The two nurses in the rear seat are Ruth, a Shan from Kengtung, Burma, and Esther, a Karen from Bhamo*

**I**F TIME be measured in events and the anxious suspense that goes before and after them, it seems like years since the bombing of Rangoon.

A bombing is one of those experiences for which no amount of reading and seeing in pictures and even hearing from the people who go through them is much preparation. We had dug

**By PAUL GEREN**

our ditches on the Judson campus, proof against anything but a direct hit within a few yards. Against that there is no protection short of a shelter far beneath the surface of the earth and appropriately reinforced with steel. The many alerts of the first few days of war had taught us

the way to them. But the sight of a formation of 50 silver-colored Japanese bombers, so high that they were only specks against the sun, put a grim ending on the light-hearted moments we had been spending in the shelters during the alerts. The air was filled with a confusion of sounds: the determined drone of the Japanese bombers, rapid machine gun fire, the burst of anti-aircraft shells, and the explosion of the bombs themselves. As they fell from planes toward their targets on the ground they made the sound of a great rushing wind. Striking at last they set the whole earth quivering. None of the bombs struck near the Judson College campus, which is out from the city and the airport; but the Karen mission compound, the Cushing High School compound, and one of the American Baptist Mission high schools, were hit. Our missionaries on these compounds, none of whom was injured, distinguished themselves with their heroic service.

In the all-night raids on London the largest number killed in a single night was less than 400; from the first raid on Rangoon lasting 20 minutes, over 1,000 people died. Rangoon was the most sad and fearful spectacle I have ever beheld. What grotesque ways men have devised of killing one another! When one of these bombs explodes it fills the surrounding space with ugly jagged pieces of shrapnel as thoroughly as a heavy rain fills the space between earth and sky with raindrops. The sheets of shrapnel cut bodies in two, decapitated heads and amputated limbs in a fashion associated with machine guns. Rangoon is more an Indian than a Burmese city and its streets were filled with the usual floating mass of Indian laborers: rickshaw boys, dock workers, coolies who stand about the streets ready to help with any labor that offers itself, boys who carry packages in the bazaar, etc. The bombs fell so suddenly and from such a height that masses of these laborers were trapped on the streets where they had stood to watch what had been up to that time a fight in the air between the planes attacking and those defending the city. When I think of the streets of Rangoon piled high with the bodies of men, the doers of the dirty work of a city, illiterate, whose standards of life had benefited but little from Western technology, knowing little about the causes and

nature of the war, yet being its first sacrifices, when I think about piles of bodies of such men, I know that the East has learned what is worst in Western civilization more vividly and thoroughly than it has learned what is best.

After the first raid there came an exodus of Indians from Rangoon on the scale of the exodus of the children of Israel. After the second raid I helped with the evacuation of dear Mrs. A. E. Seagrave (widowed mother of Dr. Gordon S. Seagrave), one of the noblest and most wonderful missionaries to Burma, now aged and ill, from Rangoon, where bombs had fallen around her home in both raids, to a point far away from Rangoon where she died. On the return to Rangoon I met the head of the stream of evacuees now 60 miles from the city. All the way to Rangoon the human stream flowed down both sides of the road, sometimes flowing across to block the traffic returning to Rangoon. They said they were going to India; but nothing less wild than the fear in their hearts could have driven them to attempt this journey on foot over mountains and through jungles, without food, without protection. For many days they pushed on toward India: babies nursing at their mothers' breasts, little children, young boys and girls in love, aged men, the lame hobbling along trying to keep up, the sick and the sleepers lying under the shade of compassionate trees, scores bathing and washing their clothes in every stream of water along the road, family groups eating their precious little rice beside the road to brace them for the weary miles. Some carried only the clothes they wore—and an umbrella, one of the black silk variety under which you hoped to find an Englishman. Most carried a bit of their goods, a small sewing machine, a prized cooking vessel, a shrine, a bundle of cloth. These bundles rode either atop the travelers' heads or parallel to the body suspended from a stick across the shoulders, that carrying arrangement so common in the East long before war was made on civilian population with bombs. Many times I have groaned beneath a heavy suitcase between railroad station and hotel. Imagine carrying your most valued household goods for 60 miles on foot and of being faced with the prospect of another 1,000 miles of the torture. Some were moving their cattle along.



The Indian water buffaloes are grim looking enough in ordinary times, with the long thin black hair that leaves their scaly black skin visible all over their bodies. Now the grimness had turned to complete despondency; they were hot, dusty, starved and even less able than their miserable masters to understand what was the meaning of this world turned upside down. In any other setting the little narrow gauge railroad trains would have been a comic sight. They could not provide transportation for one in 50 of the evacuees, but not one inch of sitting, standing, or hanging space was left without sitter, stander, or hanger on. The coal cars were jammed. Box cars had been put on and the door space was filled with heads panting for air like dogs. People having the good fortune to sit next to windows were holding bicycles, pots, pans, and unnamed miscellanies on the outside.

On Christmas Eve, a respite between the raids of December 23rd and Christmas Day, we had a service of carols at the home of Dr. Gates on the Judson College campus, which was my home also. We were a strange assortment: teachers both American and Burmese, Anglo-Burman girls who had been bombed out of the Y.W.C.A. in Rangoon, a young American girl who had miraculously lived after the car in which she rode had plunged down a 500-foot embankment on the Burma Road, an Austrian Jewess who had taken refuge in this corner of the world only to have her home destroyed in the first raid. (When the aggregate suffering is detailed into its million personal tragedies it makes a load that crushes the sensitive spirit; and it makes a man ashamed of his complaints of past days.) Nothing catches the hope and joy of our faith as do the Christmas carols. They are excellent bits of defiance to throw back into the teeth of despair.

We closed Judson College two days after war broke out. Now that the Japanese occupy Rangoon and have conquered most of Burma, it is out of the question to reopen it. The picture of the Chinese opening their schools on new sites in Free China as resolutely as the Japanese drove them from the old sites has stirred all the world. I hope we can behave in a manner worthy of their example. In Chungking, one of the most bombed cities in the world, the school children

arise at five in the morning and hold classes until ten, and spend the remaining hours of the day, which brings the bombs, in the mountains outside the city.

Until the College reopens I am serving with the Mobile Surgical Unit of the Harper Memorial Hospital. Dr. Gordon S. Seagrave, whose family have been serving in the American Baptist Mission in Burma for four generations, is the medical missionary in charge of the hospital. It was his imagination that conceived the project of mobilizing a unit of the hospital and placing it at the disposal of the people of this country. It is to serve either in bombed cities or at the front as a mission hospital unit ministering to the wounded in the name of Christ.

My service began as a truck driver. Dr. Seagrave appeared in Rangoon with six big American military trucks which were the means of mobilizing a unit of the hospital. These trucks required drivers to get them from Rangoon to Namkham in northeastern Burma, near the China border, most of the journey lying over the Burma Road. It is great for one such as I who has been so long pent up in schools to feel that he has a manual skill that is at a premium in a crisis. The ability to drive is such a skill in Burma at this moment. In the past there have been few motor cars and fewer roads. Now of a sudden there is the Burma Road and the necessity of sending over it military supplies for a nation of one-half billion people. All who can drive and many who can not are speeding up and down the Burma Road. Indian, Burmese, and Chinese drivers have the American lust for speed in a motor vehicle without the experience and good roads that prevent that lust from working complete ruin on American highways. The perilous twists and turns as the Road winds over the mountains are littered with the wreckage of trucks. I had my first chance in the practice of first aid when the ambulance which I was driving in its weekly run over a part of the Burma Road came upon the scene of one of the unnumbered accidents. For most of its length the Road is a one-lane affair. When a driver meets a fellow driver each takes a half of the one asphalt lane and puts his outside wheels on the shoulders. These shoulders are without question the most dusty paths I have ever travelled ex-

cept in the rainy season. Trucks often employ the windshield wiper to provide one small arc through which to see through the layer upon layer of dust. For companions of the road we had, besides the trucks, a multitude of oxcarts plying the road at their own sweet pace, pulling without much inconvenience into a ditch to let the speeding trucks go by and to permit the driver of the cart to stare and, from the looks on some faces I saw, perhaps to philosophize a bit. This two-wheel cart is the standard mover of freight in Burma. It is pulled by a pair of cows who are distant and domesticated cousins of our North American buffalo. At least they have a reminder of his hump on their shoulders for the yoke to rest conveniently against. This strange mixture of traffic is a splendid epitome of our contradictory world: oxcarts unchanged for a millennium and the last word in gasoline engines and armaments moving over the same road.

Four days of driving, up before sunrise and to bed in the truck along the roadside after dark, brought us from Rangoon to Namkham. It is as radical a change as a move out of one world into another. Rangoon is on the delta: flat, tropical, humid. One day brought us over this flat land, past elephants, snakes, paddy fields, untold hundreds of pagodas. The second day we were in the hills. At the end of the journey we were in rugged mountainous country, and in the temperate zone. The distance is 750 miles in a north-south direction, and you know how much difference that many miles laid out between Florida and Pennsylvania can make in the weather. The upper part of Burma is known as the Federated Shan States. The Shans are quite different from the Burmese. The cold weather puts the deepest pink you ever saw against their brown cheeks. They remind me somewhat of our North American Indians, though their features are not so bold.

We have been occupied thus far with the mobilization of the hospital and the ambulance service on the Burma Road. I now have a regular run on the Burma Road with the ambulance. I drive while a group of nurses minister to soldiers, laborers on the Burma Road, drivers and mechanics, villagers, and all others who seek our

help. The ambulance rolls up to a stop, the people gather round describing their ills. Many get medicine, some get an injection, a bandage, or a dose of medicine on the spot, the desperately ill are put inside and taken back to the hospital. I have met the whole catalog of diseases to which men are heirs: trachoma, malaria, syphilis, tuberculosis, blackwater fever, leprosy, beri beri, nephritis, scabies, goitre, goitre, and even more goitre. There are some villages in which every man, woman and child has goitre. To see so much disease is oppressing; but to see the fight Christian doctors and 60 Christian nurses, most of whom have come up from the same environment of disease and poverty, are making against it is thrilling.

Since I began this article, Moulmein has fallen to the Japanese. Almost all the women and children of our mission and the men who were not in good health have been evacuated from Burma. What should the remaining men among us do? The answer my comrades give is this: stay on the scene as long as Burma is not in Japanese hands; lend what courage and calm you can muster to the Christian communities in Burma; step into the deepest need you can fill; seize the opportunity to witness to the reality and power of the Christian faith, transmuting tragedy into gain after the pattern the great Christians have shown us.

When the Chinese set about constructing a character in their language to express the idea in our word "crisis" they finally settled on compounding two characters to form the new idea: one character meant "peril;" the other "opportunity."

God grant that no one of us at home or abroad may be faithless to his opportunity in this time of peril. Strong hearts are required among all of us for a time out of joint!

*NOTE.—Since this was received, the Japanese have conquered practically all of Burma and are now moving along the Burma Road into China. The Harper Memorial Hospital Unit and the staff associated with it were successfully evacuated with the British military forces and are now operating apparently in Assam.—ED.*



*The parsonage and the Baptist Church in the town of May located in the Pahsimaroi Valley of Idaho and the missionary who lives in the parsonage*



## Crude Buildings But Fine People

*Far away from everywhere is this western community with the crudest buildings but the finest people, and the colporter missionary expects eventually to see established a thriving, self-supporting church*



**I**N THE heart of the Pahsimaroi Valley, 135 miles straight west from central Yellowstone Park, is the town of May. The elevation is one mile. The weather is grand. The mountains are high and wonderful. We are easy to locate among the other 75 people who call this village their home.

This is our new field of colporter missionary service. The whole set up is far better than we had dared to hope. Electricity is a luxury and can be done without. We use gasoline for lights and it costs much less. We lack running water. We get our supply from an open well, and it is as fine a drink of water as any old oaken bucket ever hauled up.

Our house is built of pine and fir logs and has four large rooms. They are in need of decorating but that will come in time. We have been burning wood which is selling at seven dollars per cord and it is mighty hard to get. One morning we filled the cook stove and put the lids down tight. In ten minutes, the thick bark on the wood had swollen until the top of the stove was heaved up four inches. From then on we used a different kind of wood, or left room for expan-

*By* CALVIN C. RITTENHOUSE

sion. We can see trees any time we care to look but they are miles and miles away on the top of the mountains. Most of the buildings are made of logs that have been hauled in. Our church is the only one in an area of more than 3,000 square miles. It is 40 feet long and 26 feet wide and is made of logs. The front is finished with smaller logs cut to different lengths and arranged to resemble a big city pipe organ. The pews, handmade of planks, probably feel pretty solid before church is over but the preacher uses discretion and everybody seems to get along fine.

The town itself is not much to look at. There are two stores that handle a good assortment of merchandise. There is the inevitable tavern, a hotel and a garage. Two filling stations carry standard grades of gas at 26 cents per gallon. A little fruit stand handles the finest fresh fruit and vegetables. Milk sells for five cents a quart, cash and carry. The town is remarkable in one way. The better element of its people are directing its life. The U. S. forest ranger and the keeper of the largest store are two of the leaders in the



Grange, in Boy Scout work, and in church activity.

Most buildings in the town are crude, but the people are fine. They are frank and speak Eng-

have to take the left-overs when the political plums are being dished out. That just about puts a finish on good roads and electric service and running water and big, beautiful buildings.



*This is the chancel of the Baptist church. What you see behind the pulpit is not a pipe organ. It is simply an ornamental screen made of logs standing upright*

*This is the inspiring view of Idaho's high mountains which Mr. Rittenhouse enjoys every time he leaves the front door of his parsonage to fetch water from the well*



lish with a decidedly Missourian drawl. They lack many of the conveniences of other places because it takes a thousand acres to support a family and that keeps the population small. Small populations, no matter how progressive,

We have the world's worst roads. Nothing but six-ply, heavy duty, standard tires carefully driven can stand the wear and tear. [NOTE.—What will happen when the present tires wear out?—ED.] The rocky road to Dublin is a king's

highway compared with the main road through the Pahsimaroi. The grades are negligible but the rocks are impossible to describe.

This is large rangely country. We were disturbed the other night by a herd of horses feeding by moonlight in our front yard. One horse actually was switching his tail against our bedroom window. Wild horses are to be caught at most any time anyone wishes to run them down. Antelope feed with the cattle. Any bright morning brings in huge flocks of wild ducks from all directions.

The mountains around us are among the highest in Idaho. In some years, the snow never melts on their summits. The mountains themselves seem to be not more than half a mile away but they are easily five miles distant. One must climb them to appreciate their size and that we have not yet had time to do. There is very little life in the mountains, but the valley is dotted with herds of cattle and sheep.

Cowboys and sheep herders are still common and they ride past our front door many times a day. They attend parties and come to funerals wearing overall trousers, high heels, and wide, black hats. The formidable six shooters are not worn as full dress, but they still carry them when they drive cattle across the mountains or into strange territory. The old feud between cattle and sheep men still exists, but now the government men settle all arguments without spilling blood. There is a herd of 1,200 sheep out east of us and another herd almost that large out south of town.

One big cattle drive is near the top of the Lost River Mountains. They are not finished cattle but rather feeders to be fattened on Iowa and Wisconsin corn. They are so nearly alike

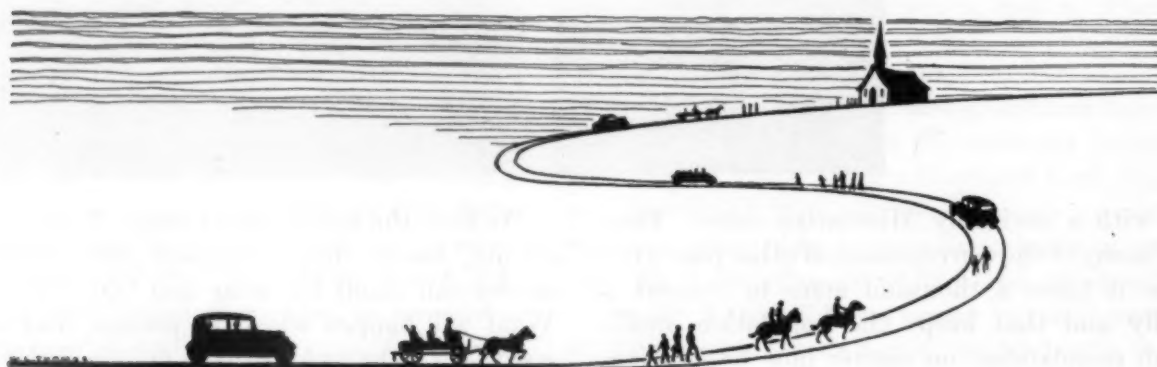
that only a brand can keep them from getting hopelessly mixed up.

We have very little rain here. There is so much gravel that what little water does come sinks almost as fast as it gets here. The snows in the mountains furnish the moisture for grass, wheat and hay; there is little else growing beside that. Since we came two weeks ago we have had only two slight misty showers. Now it looks as though it had never rained. Tumbling weeds grow everywhere.

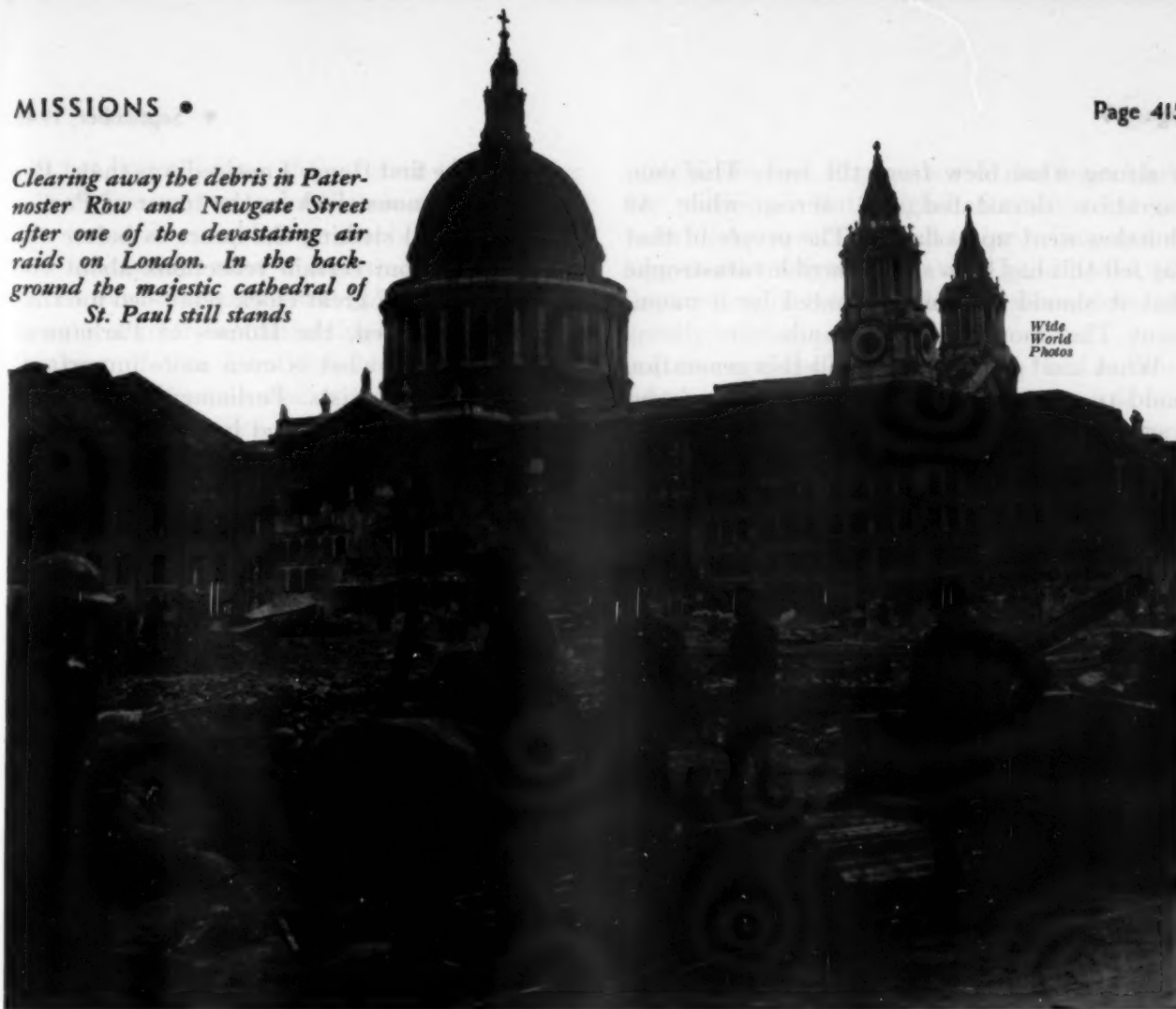
There is a tungsten mining community 15 miles away. Here we have opened a Sunday school in the schoolhouse. We found school boards and teachers most cooperative.

One of our church members has a music class and she asked for the use of the church building on Sunday afternoon that her pupils might present a public recital. We combined church and the recital into a one-hour program and gave everyone a chance to attend both without making two trips. Some people come 10 and 12 miles one way and they cannot be expected to make that mileage twice in one day on these roads. Children's Day in the fall seemed rather nice at that. We have had a Ladies Aid business meeting, prayer meeting, Bible study, and choir practice all in one evening. We have said rather jokingly that the May church gives one-trip service and, so far, it seems to meet with most generous approval. All services are very well attended.

So this is the Pahsimaroi Valley as we have seen it thus far. We are coming to like it tremendously although, on first sight, the jar was pretty rude. The need is great but the resources are good. In time, there will be a thriving, self-supporting church in this town.



*Clearing away the debris in Paternoster Row and Newgate Street after one of the devastating air raids on London. In the background the majestic cathedral of St. Paul still stands*



## Still Standing Amid the Ruins of War

*The air raid devastation in London, although widespread and terrific, is only a small part of the city. Many monuments and historic buildings still stand, like symbols of the things that cannot be destroyed*

By WALTER O. LEWIS

**L**IKE many others who have visited London during the war, I noticed first of all the extensive ruins of buildings that had been destroyed by German air raids. To anyone who knows only a little about the history of London, the only disaster with which the ravages of this war can be compared is the Great Fire. According to Wren's Monument, which stands near where that fire started, it broke out on Septem-

**NOTE**—Dr. Walter O. Lewis went to England last April to represent the Baptists of the world at the 150th anniversary celebration of the British Baptist Missionary Society. (See *MISSIONS*, March, 1942, page 135.) He returned safely to the United States late in June.—ED.

ber 2, 1666, and raged three days. The summer had been exceedingly dry that year. The wooden houses of London were crowded close together.



A strong wind blew from the east. This conflagration devastated 436 acres, while 89 churches went up in flames. The people of that day felt this had been such a terrible catastrophe that it should be commemorated by a monument. That monument still stands.

What kind of monument will this generation build to commemorate the destruction of this war?

Nevertheless after viewing the ruins of many structures of many kinds, it occurred to me that it would be interesting to make note of the things that had not been destroyed. After all, the ruins, extensive as they seem, are only a very small part of London. May we not take these visible things that remain as symbols, or parables, or reminders of unshakable things invisible?

One of the first things I noticed was that "Big Ben," the famous clock in the tower of Parliament, was still striking the hours as before the war. Apart from certain reflections about the flow of time, this great clock reminded me that although damaged, the Houses of Parliament still stand. And what is even more important, Parliament still exists. Parliamentary government can not be destroyed by things from the outside. While some people feel that Parliament no longer adequately represents public opinion which seems to be moving to the left, still there is a parliament which can debate and criticize.

Strolling around Trafalgar Square, I was glad to note that the statue of Nelson still stood on its column. It will probably stay there until the British navy is either sunk or captured. Such monuments are hard to hit from the sky. One



Workmen removing the debris from the floor of Westminster Abbey which was partially damaged in an air raid last year. On the right stands the Verger who has just picked up a prayerbook from the wreckage

Photo by Keystone Press Agency

can not help thinking of the future of sea power and all this may mean for Britain and the world. Sea power is not what it was before airplanes and submarines were invented. But the navies of the democracies are still able to prevent the dictatorships from dominating the world. While thinking of this I noticed, between Trafalgar Square and Westminster Abbey, a collection of interesting old relics, among them an anchor from one of the ships of the Spanish Armada. I tried to imagine how England must have felt when that great fleet sailed to attack her. Will the elements once more fight for Britain and the rest of us as they did then?

pletely wrecked. Paper is scarce and fewer books are published. But English literature has not been destroyed. So long as that exists and so long as men live who can write good books, the destruction of some brick and stone does not greatly matter.

I was surprised one day to see that an office where a famous brand of whiskey was sold had been badly damaged. I had been hoping to find that many such places had suffered. Later I saw two saloons standing with nothing but the rubbish of ruined houses all around. Probably on the average, the saloons and the liquor warehouses suffered just about as much as other



*All that remained of Spurgeon's Tabernacle in London after a nazi bomb had crashed through the roof. Many a Baptist pastor who reads this caption will recall sitting in this historic church while on a visit to England and perhaps also of preaching from its famous pulpit*

*Photo by British Comotns*

One day I turned off Kingsway to see if the Old Curiosity Shop had been destroyed. I was happy to find it still intact. And the poets' corner in Westminster Abbey was not seriously damaged. Although the statue of Milton was blown off its pedestal in front of St. Giles Criplegate, it was not seriously injured. The statue of Dr. Samuel Johnson still stands back of St. Clement Danes. Some of the warehouses of the great publishers were burned. Paternoster Row, that narrow, dark street near St. Paul's Cathedral filled with all sorts of bookstores, was com-

buildings. The temperance people complain that not enough restrictions have been placed on the drink trade. But the tax on beer and hard liquor has been increased and the beer is said to be a little thinner. I do not know whether the British people are drinking more alcohol than before the war. Nevertheless, I saw too many drinking places filled with too many men and women. Sin still exists. It takes more than physical suffering to cure men of sin.

The Bank of England is still standing. And London is still a great business center. People

from all over the world still arrange with Lloyds for war risk insurance.

The fine monument to Abraham Lincoln near Westminster Abbey is still standing. On Memorial Day the United States Ambassador laid a wreath at the foot of the statue. Many Americans in the armed forces now stationed in London, when passing by this statue pause and take courage from this heroic figure. The statue of Washington which Virginians have erected near St. Martins-in-the-Fields is unscathed. These monuments help to keep alive the things for which these men stood. And they help to promote Anglo-American friendship.

Although the hosts of evil are still active in England, the forces of righteousness are also very active. Although many churches were damaged or destroyed, many were untouched. Church attendance is as good as one could expect under the circumstances. St. Paul's Cathedral was hit but not very badly damaged. The great altar in Westminster Abbey was bombed. Nevertheless services are held in these two great churches every Sunday. The Friends' Meeting House, headquarters of the Quakers, was not spared. But it is difficult now to find any traces of the damage done. While I was in London, the International Missionary Council held a meeting there. A committee presided over by the Bishop of Chichester met in this place, devoted to peace and good works, in order to consider feeding the starving people in the occupied countries of Europe. A Congregational church, Westminster Chapel, seating over 2,000 escaped damage and is in great demand for large meetings. The Baptist young people of London

filled it with their annual rally at the close of the Baptist convention in London at the end of April. The hall in which John Wesley was converted was not touched. Here the British and Foreign Bible Society held its annual meeting as usual.

Although Baptists in Britain have suffered heavy losses they are bravely carrying on. The Baptist Church House, headquarters of the Baptist Union, was damaged by incendiary bombs, but all the offices are in use at the present. At the Mission House, headquarters of the Baptist Missionary Society, a direct hit wrecked the library and several of the offices. But the bookstore and a few rooms are still used. A wealthy Baptist family in Kettering placed a fine house and garden at the disposal of the Society so that the office work has suffered little interruption. Last year this Society raised more money than it spent and is now engaged in a campaign to collect 150,000 guineas as a special fund to wipe out deficits, to enlarge its work, and to meet special needs occasioned by the war. (*See MISSIONS, March, 1942, page 135.*) The chances are they will raise that money. The Baptist Union is doing a good work in caring for churches weakened by evacuations and the absence of many members in the armed forces or other war work. And Baptists are furnishing their share of chaplains for the various armed forces.

Many things have been shaken. But the great moral principles on which society rests can not be overthrown for God can not be bombed out of existence. "The things which are seen are temporal; but the things which are not seen are eternal."

## Personal Gifts to Missionaries

AN ANNOUNCEMENT BY TREASURER FORREST SMITH

Heretofore in sending personal gifts, many friends of missionaries have simply enclosed personal checks in their letters. These were cashed by the mission treasurers on the several fields and returned back to the New York office for credit adjustment. Present world conditions make it impossible to continue this procedure because

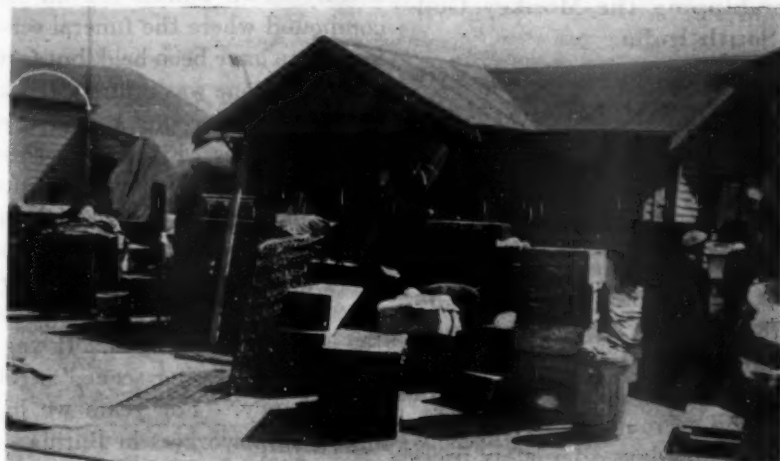
such personal checks can no longer be negotiated. Friends who now wish to send remittances to missionaries should write the treasurer of the Foreign Mission Board or of the Woman's Board enclosing checks for the amounts to be sent to missionaries and request credit drafts which will be issued promptly and either mailed to the missionary

or returned to the donors for enclosing in their own communications. Likewise funds to be forwarded to missionaries for specific phases of their work and not included in regular budget appropriations should be sent to either treasurer as Specific Gifts to be used in accordance with the wishes of the donors.



# N.E.W.S

from the  
WORLD OF MISSIONS



*Evacuation day on the Pacific Coast as thousands of American Japanese vacated their homes and were taken to evacuation assembly camps*

## Farewell to the Japanese on the Pacific Coast

*An impressive baptismal service, a solemn communion service, and a sad farewell to the Japanese Baptists in Tacoma, Wash., just before they are taken from their homes to one of the evacuation assembly camps*

By GARNET KAGER YOUNG

IT WAS the Sunday Vesper Hour, when a small company of members of the First Baptist Church, Tacoma, Wash., met with a group in the sanctuary. They had received notice that the government was to transport them to one of the Japanese Evacuation Assembly Camps. Looking forward to days of uncertainty and need for spiritual and moral strength, four young people from the Japanese Mission had asked to be baptized. The sanctuary was fragrant with flowers, and fragrant, too, with the quiet benediction as if many hours of prayer and worship were lingering in the room. We sang a hymn familiar to us all, whatever tongue. As our pastor, Walter O. Macoskey,

led each candidate into the baptismal water, we sensed again the welding influence of Christian fellowship.

Following that service, we retired to the chapel for the Lord's Supper. The pastor and two deacons of the church presided, assisted by two young Japanese Christian men. The hand of fellowship was given to those baptized, and they were assured that their membership in the church was secure and very welcome until that time when they might return to this community and reestablish their own Japanese Baptist church. Those who attended will never

### A MONTHLY DIGEST

*from Letters and Reports of*

### FIELD CORRESPONDENTS

forget the service which followed. Older Japanese people were there. One venerable man, father of one of those baptized, arose to pray in his native language. The earnestness and devotion of his uninterpreted petition was real to everyone. The young Japanese who helped serve the Communion handled the plates and trays sacredly as if they were precious. All of us received a lesson in humility, respect and sacrifice.

At the close everyone stood shoulder to shoulder in a ring that encircled the chapel, singing "Blest Be the Tie that Binds Our Hearts." Our hearts had been deeply touched with the anxiety and anguish of this confusing situation. As we bade goodbye to these Japanese friends, one of the children called out, "See you in the morning!" This was a phrase, no doubt, which she had learned at the Christian kindergarten. Once more hope and faith were renewed from the lips of a child. In the morning, that day of promise and peace, we shall all meet again.

### A Caesarian Operation in Belgian Congo

Ngayemi is the sweet little wife of one of our students. They have been married for a number of years but their home has not been blessed with children. This is a very heavy cross for a Belgian Congo woman and the cause of much heartache, and ill treatment from relatives and village people. Her name is bantered in song and story.

Fortunately Ngayemi was treated in the clinic and eventually she and her husband were able to look forward to the birth of her first child. Dr. G. W. Tuttle knew that she

would have difficulty and the hospital staff awaited the day with anxiety. Then the doctor was called away to treat a serious accident case. We did not know when he would return. Ngayemi's time arrived and the anticipated difficulties presented themselves. Everyone was sympathetically interested for this was a much longed-for, prayed-for child. It meant the lifting of a heavy cross in this home. Everyone knew that things were going badly. Even out at the leper camp they knew and were praying. The train would soon be due. Would Dr. Tuttle be on it. Would he be in time if he did arrive? The car was at the station and the doctor was rushed to the hospital.

An emergency Caesarian operation was necessary but everything was in readiness so that immediately he set to work. He was just in time to save the lives of both mother and baby. Prayers were answered and in the hearts of all was great thanksgiving.

That evening when the doctor and Mrs. Tuttle went to see Ngayemi she was still somewhat dazed from the ordeal. He asked how she was feeling and how the baby was.

"What baby?" she said.

"Why, your baby."

"I have no baby. It died," was her heartbreaking reply.

The doctor's eyes filled with tears as he told me about it afterward. "You should have seen her

face when we put the baby in her arms and she realized it was hers and very much alive!"

The burdens are often heavy. However, in faith and joy we carry on, glad that God has placed us where we are.—*Ruth H. MacDiarmid.*

### Worshipping the Monkey God in South India

The accompanying pictures were taken as we were driving in our car en route to our evangelistic tent. "Is it possible," you ask, "that after 100 years of Christian work in Ongole such idol worship still takes place? Can this be within only a few miles from where in 1878 there were 2,222 persons baptized in one day? These devotees were instructed by their Hindu priest to go round and round this idol for 100 days alternately prostrating themselves and giving their offerings to the god and then their hearts' desires would be granted. The woman may be praying for a child. The man may be praying for the cure of a bodily disease. Here they were—in the blazing sun of late morning encircling most devoutly this hideous, stained lifeless idol; paying no attention to us or any other curious persons coming that way. Poor, poor deluded superstitious, ignorant people. How our hearts ached for them as we watched! How it put us to shame to see them! They know no better way because we have not told them. "How shall they believe in Him of whom they have not heard and how shall they hear without a preacher?"—*Mildred Nasmith Witter, Ongole, South India.*

### Japanese Air Raid Cancels Christian Funeral

One of the saddest incidents during the Japanese air raids on Rangoon was the funeral of Pastor Saya Byu of the Pwo Karen Baptist Church. He had been ill for more than a year and had died two days before the Japanese planes

appeared over the city. All plans for the funeral which was to be in charge of Dr. C. E. Chaney had to be cancelled. The deceased pastor had been Dr. Chaney's first language teacher 34 years ago when he arrived in Burma as a new missionary. Two bombs fell on the compound where the funeral service was to have been held, but fortunately no one was injured. It was impossible to secure a hearse or other vehicles. Finally in sheer desperation Dr. Chaney succeeded in getting a big truck in which the body, the relatives and friends, and Dr. Chaney went to the cemetery where a brief service was held after the bombing had ceased. "It was a sad and depressing scene," wrote Dr. Chaney. "For years we had been fellow workers in Burma."

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**The Foreign Mission Board** loses a first class missionary and the State of North Dakota gains a first class pastor in the call accepted by Rev. S. S. Feldmann of the pastorate of the First Baptist Church of Grand Forks, N. D. For 17 years Mr. Feldmann has been a missionary in the Philippine Islands where he rendered distinguished service in evangelism, education, and on Bible translation. He has also been secretary of the Philippine Mission and of the Philippine Baptist Convention. He began his new work in Grand Forks in August.



*People of India walking around the monkey god in supplication*



*In weariness they prostrate themselves hoping for an answer*

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1893 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1917 to *The American Baptist Magazine*, and again changed in 1936 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910.

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

Vol. 33

SEPTEMBER, 1942

No. 7

## Winning the War Involves More Than Planes and Tanks

SEPTEMBER records an important anniversary in American Negro history. On September 22, 1862, President Lincoln issued his Emancipation Proclamation. The intervening 80 years have witnessed amazing Negro progress against terrific handicaps in the refusal of the white race to grant him racial equality and social justice. Until that is granted him the Emancipation Proclamation for most Negroes is little more than an historic scrap of paper in the government archives in Washington.

Fortunately many signs in recent months support the new hope in the soul of the Negro that his day of justice and equality is beginning to dawn. The U. S. Navy now accepts Negro enlistments, thus removing the previous limitation to service only as mess attendants. Discrimination in defense industries is slowly waning. The splendid Negro record in army and air service is influencing a change in white attitude. In other walks of life the Negro is receiving more recognition. In New York an American Academy of Arts award and a Rosenwald Fund grant went to Edward Margetson, a Negro composer, *against nine white contestants*. The

Episcopal City Mission Society elected a Negro on its Board of Trustees. So did Union Theological Seminary. A distinguished Negro economist was added to the faculty of City College in New York. Phi Delta Kappa, oldest and most exclusive American fraternity, rescinded its color line and elected a Negro. In Atlantic City the American Legion and the G.A.R. conducted a funeral with full honors for a Negro veteran of the Civil War. Some day even the color ban against the burial of Negro soldiers in Arlington National Cemetery may be removed!

The Negro still has a long and hard road to travel before the Emancipation Proclamation means for him complete emancipation. It is not pleasant to see a line of Negroes picketing a moving picture theatre in Washington which day after day advertises "white only." That ought not so to be in the world capital of the "United Nations" who claim they are fighting for world democracy. Recently Mr. Herbert Agar, editor of a southern newspaper, wrote in *The Churchman* (Episcopal paper):

There are Americans who say that if the price of defeating Hitler is to treat the Negro as we ought to treat him, then they would rather be on the side of Hitler.

Today Japan poses as the champion of the colored races against the superiority complex of the white race. Today nazism proclaims to all the world its own *herrenvolk* philosophy of the master race. To refute Japanese propaganda and to destroy the master race concept of nazism will require more than regiments of American tanks and swarms of bombing planes. It calls for a complete repudiation of our own theory and practice that here in America the color of the human skin determines who shall enjoy freedom and who shall share the blessings of democracy.

## Triple Loyalty For a Three-Fold Task

A THREE-FOLD task confronts Northern Baptists as the autumn season of church activity gets under way. Tersely stated and readily explained, it ought to be easily understood by any inquiring church member.

First of all is the unified missionary program, the support of which constitutes our primary responsibility. For the new fiscal year the sum of



\$2,614,300 covers the vast, on-going, world service of Northern Baptists. In this time of world upheaval it is of paramount importance.

Second is the World Emergency Fund. The same amount as last year, \$600,000, will cover the same areas of need with the addition of a new emergency, a ministry to the thousands of American Japanese evacuees in the west coast states. "Service to soldiers in camps, uprooted from their homes, and to all the victims of war should be a most pressing and practical concern for Christians just now," writes President Albert W. Palmer of Chicago Theological Seminary, "The churches ought to lead in works of mercy. The hungry, the sick, the lonely, the refugees, the Japanese evacuees—all cry out for good Samaritans."

Third is the Church Extension Fund of \$250,000 which is only a fraction of what ought to be raised. The urgency is not in building new Baptist churches in new areas ahead of other denominations, but in helping to save America from degenerating into the paganism which the war and its inevitable aftermath and disillusionment will likely precipitate.

Applicable to all three phases of our task this year is a significant remark at the Cleveland Convention. "This is a good time to raise money," said President E. C. Herrick of Andover Newton Theological School, "because it soon will not be a good time to raise money."

A triple loyalty is required for this three-fold task. The measure of its success will be the measure of that loyalty. It must be expressed in terms of obligation to the denomination of which we are members, of response to the cry of world need, and of allegiance to Him the purpose of whose life and death was and is that all men should have life and have it more abundantly.

### Is This the Beginning of Naziism in America?

THE United States Senate has under consideration a bill introduced by Senator Tom Stewart of Tennessee which, if enacted, will provide that,

During the continuation of the war between the United States and Japan, the Secretary of War is authorized and directed to take into custody and restrain, to the extent deemed by him to be necessary,

any and all Japanese persons residing in or found in the United States, *regardless of whether or not said Japanese were born in the United States.* (Italics by MISSIONS.)

Although the Secretary of War is given some discretion and in the second section of the bill is permitted to release any Japanese after investigation, this does not change the basic mandatoriness imposed upon him to arrest all Japanese, aliens as well as American citizens, not because of charges of treason or mere suspicions of sabotage, *but solely because they are Japanese.* More ominous than this deplorable treatment of people of Oriental racial origin are its implications for democracy. What becomes of the guaranty in the Constitution that no citizen shall be deprived of life, liberty, or property without due process of law? What does this do to the sacred and heretofore inviolate asset of citizenship by birth? The "dual citizenship" argument lacks cogency because other foreign governments besides Japan regard as subjects all children born in America of immigrant parents.

For the past 10 years, ever since Hitler came to power, the American people with holy indignation have repeatedly damned the nazi practice of arresting and imprisoning Germans of Jewish origin. Now in these glorious United States it is proposed that we do likewise to Americans of Oriental origin. Everybody knows what happened in Germany. First directed against the Jew, the nazi policy by precedent eventually included everybody. Now in Germany no German regardless of race is safe. Will the same process be repeated here? Today under the proposed bill no Japanese, regardless of American birth, will be safe. Tomorrow under bills that might follow this precedent, what white American will be safe?

There are other dangerous implications. The American people are supposed to be fighting a war to defend their Constitution, to establish "four freedoms," and to preserve democracy. This bill seems to nullify the Constitution, repudiate the "four freedoms," and make a mockery of democracy. Throughout Asia it will furnish magnificent support of Japanese propaganda that in the United States no Oriental may expect equality of justice. Surely existing American laws are adequate in protecting the nation

against sabotage by aliens or treason by disloyal citizens. To arrest and imprison thousands of Americans because Oriental blood happens to flow in their veins seems unnecessary, unwise, unjust, unconstitutional, and thoroughly un-Christian. It is for Americans—Protestants, Catholics, Jews—to make known to their respective Congressmen and Senators that such un-American legislation must not be enacted.

### The Blame for What Happened At Brown University

**B**APTIST papers, North and South, have deplored the action of Brown University at Providence, R. I., and the charter amendment by the Rhode Island State Legislature whereby the majority of university trustees, fellows, and faculty members no longer are required to be members of Baptist churches. "Thus a great university, founded by Baptists in 1764, loses its identity with the denomination that gave it birth," bemoaned *The Christian Index* (Georgia Baptist paper), while *The Watchman-Examiner* said editorially, "Brown University is lost to Baptists. With a speed that betrayed fear of any broad consideration, it accomplished an educational *blitzkrieg*." By implication it blames President Wristen, who is not a Baptist.

With due respect to these two papers and others who have deplored the departure of another school from the ranks of Baptist institutions, the real blame rests neither on its Methodist President, nor on the trustees, nor on the Rhode Island Legislature. What has happened is the inevitable result of the failure during the past two decades of thousands of Baptist parents in not sending their sons to Brown University. Always and everywhere the educational policy of a university is determined by its alumni. They elect the trustees who in turn appoint the faculty. During the past 20 years vast numbers of young men were enrolled at Brown University whose parents were not Baptists. Why should they be concerned over their university's Baptist affiliation? At each graduation these students became alumni. Why should they as alumni feel the importance of Baptist affiliation when neither they nor their parents were Baptists?

The lesson here is crystal clear. If Baptist parents continue to send their sons and daughters to undenominational or state institutions, and if year after year the few remaining Baptist colleges enrol students who come from other than Baptist homes, and if in the meantime Baptists fail to give these remaining colleges adequate financial support, then assuredly as the night follows the day, these remaining institutions under the pressure of loyal alumni sentiment must eventually also seek freedom from Baptist sponsorship and control.

Brown University is no longer a Baptist institution because long ago Baptist parents, by failing to enrol their sons, proved that they were not concerned to have it perpetuate its Baptist affiliation and tradition.

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## THE GREAT DELUSION

Number 93

"LIQUOR AS USUAL"

**T**HROUGHOUT the long summer millions of American motorists in the East drove their cars on rationed gasoline. Nobody complained. With patriotic spirit, all except the ration chiselers accepted the enforced restriction on driving. All remembered the terse and irrefutable explanation which Secretary Harold Ickes, Price Administrator Leon Henderson, War Production Chairman Donald Nelson, and Transportation Director Joseph Eastman, in a joint statement issued to the American people.

Already hundreds of men on sunken tankers have lost their lives trying to bring in the needed oil and gasoline. No patriotic American can or will ask men to continue to risk their lives in order to preserve motoring as usual.

Yet these same "patriotic" Americans apparently approve asking men to risk their lives to preserve "drinking as usual." At the annual meeting of the National Association of Alcoholic Beverage Importers it was reported that, in spite of loss of whiskey by sinkings of vessels carrying cargoes to the United States, "we believe that we can continue to supply the American market." That can only be done by expecting men to risk their lives in sailing the ships that bring the whiskey to the United States.

For the duration of the war "motoring as usual" is definitely out. For the duration of the war "liquor as usual" apparently is definitely in.

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## Editorial ♦ Comment

♦ Much nonsense is being broadcast regarding the present foreign mission situation. It ought to be promptly checked wherever it is heard. An Army chaplain, who should have known better, is reported to have told a recent Baptist State Convention that the only worthwhile foreign mission work for Baptists now to support is the ministry to men in military service. Such ministry is urgently needed, and it is provided for in the \$150,000 allocated in this year's Baptist World Emergency Fund. But that should not mean a discontinuance of foreign mission work which goes on uninterruptedly in Africa and in Asia with the exception only of such areas as are temporarily under Japanese control. Never were the doors in Free China more widely open to Christian missions than now. Out on the Pacific Coast a Baptist layman, who also ought to have known better, is reported to have told a church congregation that foreign missions are finished and that Baptists ought now to distribute their foreign mission gifts among other causes. Again that is sheer nonsense as can be shown by irrefutable facts furnished to any inquirer on request to the Foreign Mission Board. From now on let every Baptist who hears similar extravagant assertions or wild rumors reported as facts promptly compel the purveyor of such rumors to support them or publicly retract them. Otherwise irreparable harm will be done a vast and worthy cause that in this time of world war faces its greatest opportunity of service precisely because it is so desperately needed.

♦ How many fine speeches were made last year in promoting the World Emergency Fund and the needs of the World Relief Committee has not been tabulated. Probably the record for the greatest num-

ber belongs to Mrs. Jeanne Bradbury, wife of the editor of *The Watchman-Examiner*, who made exactly 60 speeches. She is profoundly interested in the fate of Christian refugees. If Baptists do not know that there are hosts of refugees in the United States for whose aid the World Relief Committee has been making appropriations, it is not surely the fault of Mrs. Bradbury.

♦ One reason why there is so much confusion in American thinking concerning what is really happening in India is the scarcity of authentic information. Because of rigid censorship of mails and communications, the only news available to the American people is what the censor permits. According to *Worldover Press* news service, 188 papers published in India have been prohibited from being mailed to foreign countries. For several years MISSIONS has subscribed to one of India's great newspapers, *The Amrita Bazar Patrika* of Calcutta. Before the war it reached New York with unfailing promptness and regularity. Because of mail delays, enemy submarine action, and censorship, such issues as arrive require many weeks in transit. Some issues do not arrive at all. The issue of February 26 reached the editor's desk on June 26, *exactly four months in transit*. The wise American will reserve judgment on India for if he jumps to conclusions, pro-British or pro-Indian, it means that his conclusions have been reached without knowing all the facts. But whether ill or well informed, every American will agree heartily with a prediction in the Indian newspaper just mentioned, "The united voice of Asiatic nations struggling for freedom will influence in a very great measure the nature of the peace that may hereafter be established." The whole white world will have to listen when the colored world of India, Burma, China, and the Philippines unitedly speaks.



## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*The World's Iron Age*, by WILLIAM HENRY CHAMBERLIN, is a gloomy review of the events since the First World War and a pessimistic appraisal of the forces and causes that plunged Europe swiftly down the slope into the second World War which "extending over

a period of several years, carries a terrible threat of a peace without victory except for famine, pestilence, social and economic chaos." The author writes with authority and keen discernment for he spent 12 years in Russia as a correspondent of *The Christina Science Moni-*

*tor*, served his paper in Berlin and Tokyo, and finally returned to Paris from which he and his wife escaped to Spain in the endless stream of refugees after the German invasion and conquest. The collapse of civilization in Russia, the rise of fascism in Italy, the



coming of Hitler, the "peace that was no peace," the fall of France, the ordeal of Britain, the totalitarian challenge to America—all are analyzed and described in a manner unusually lucid and informing and devastatingly grim and honest. Only the final chapter can be said to have a hopeful, optimistic outlook. In this he asks whether the world is on the threshold of the Great Chaos or of a new civilization. If the latter is to evolve out of the present "iron age" of war and collapse, three conditions must be fulfilled. Liberty of the individual must be reconciled with social security. Natural resources and raw materials must be equitably distributed. Imperialism and national sovereignty must give way to international control. While his hope that America would not succumb to "the iron age" and would be spared from suffering "the tremendous agony of our time" is now a vain dream (the book was published just before "Pearl Harbor"), his conviction that "the deepest roots of the crisis are moral" and therefore "a spiritual solution is required," is thoroughly sound. Nevertheless he ends on a note of pessimism. "One still waits in vain for a sign of salvation. The infernal cycle of war and revolution has not yet run its course." (Macmillan; 402 pages; \$3.00.)

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***The Conflict Within My Self***, by EARLE V. PIERCE, is a book of nine sermons in which the former President of the Northern Baptist Convention with sound fundamentalist exegesis combines the principles of modern psychiatry with conservative theological preaching. The sermons are based on psychological case studies of familiar Bible personalities, Peter, Mary and Martha, Ruth and Orpah, Paul, Job, Isaiah, and others. Their character delineations

are applied to human nature today. It was not Peter who denied his Lord but the sulky Simon within him which was "the infantile coming to the surface in a full grown man." What the psychiatrist analyzes as lack of personality integration Dr. Pierce describes as a longing due to lack of life. "We are frantic because we are fractional." He draws a fine distinction between the idealists and the practicalists.

The idealists have been the pilots of civilization and the practical men have been the crew. The idealists live from age to age; the practicalists live and die in the present. Both are needed. Let neither despise the other.

Many readers will consider, "How Old Are You?" as the best sermon in the book. Based on Paul's often quoted, "I have put away childish things," it deals with the conflict with the infantile in all of us. Others will give first choice to Dr. Pierce's analysis of Job in the chapter "Quarreling with God," which deals with the conflict with discipline, and concludes confidently that "we are in God's loving hands even though pain that we cannot understand is our portion." Preachers will find this book suggestive. Lay readers, torn by inner conflicts of personality and the

pressure of life's worries will find it helpful. (Revell; 192 pages; \$1.50.)

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***The Family Lives Its Religion***, by REGINA WESTCOTT WIE-MAN, is a practical and scientific study to guide parents who sincerely want a workable religion to be a living reality in their homes. The author is aware of the seriousness and profoundness of this undertaking; realizing that it is exceedingly difficult in this modern and complex age, with diversified family interests and demands, to attain anything of a family unity, or true creativity in family relationships. Yet she sees those things which divide us being used to unite us. Probably we have made the mistake of attempting to develop family religion on old patterns, and we despair because in this age, we cannot use the methods of our fathers. While the family altar may not return, the family through "creative interaction," i.e., the working of each member for the good of all, and to accomplish the will of God, can become a reality. The volume is divided into two parts. The first, "Creating the family," is a good commentary on Knowing Religion, Family, and the Way of God. Part two is a study of "The Creative Family," and tells how the interest of each member may be utilized to make religion a vital and contributing factor in the family circle. (Harper and Brothers; 236 pages; \$2.00.)

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***The Lord's Prayer***, by ERNEST FREMONT TITTLE, looks at the ideals expressed by Jesus in the prayer he taught his disciples as over against our selfishness and strife and asks, "Can these ideals become a reality in our society and how?" It is a book that will encourage and stimulate the reader to more frequent and fervent prayer. (Abingdon-Cokesbury; 127 pages; \$1.00.)

"This volume is a challenge to rethink the Christian movement throughout the world."

— Dr. Daniel A. Poling

## Christian Missions in Today's World

By W. O. CARVER

A valuable book dealing with the great principles of missions as they face a new era of challenge and opportunity. \$1.50

Recommended for mission study

HARPER

**Dragon Seed**, by PEARL S. BUCK, is another novel by the author of *The Good Earth* dealing with life among the humble, honest, plain people in China. The scene is in Nanking and vicinity before, during, and after the conquest by Japan. The story traces the fortunes and misfortunes of innocent people caught in the turmoil and tragedy of war. The grim and fiendish behaviour of the Japanese in the rape of Nanking, as reported in the press is here interpreted in terms of what it involved for the Chinese people. Farmers, their sons and pretty daughters, merchants who yielded to the temptation to become local Chinese "Quislings," guerrilla fighters in the hills, the mission school that saved thousands of Chinese women from Japanese soldiers, the introduction of opium into the conquered area, all these people and incidents become real and set forth the stark, tragic suffering of China. Here and there throughout the story emerges the philosophy of the Chinese that needs constant emphasis today among all people engulfed in the totalitarianism of war. "By peace men live, but by war they die," exclaims the farmer hero. "And when men live the nation lives, and when men die the nation dies." Once again the world is paying a terrific price in learning that fundamental truth. Multitudes similarly afflicted will join him in his curse as he views the ruins of his home. "Curse all these men who come into the world to upset it with wars," he shouts. "Curse them for spoiling our homes and fouling our women and making our life a thing of emptiness and fear." (John Day Co.; 378 pages; \$2.50.)

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**By an Unknown Disciple**, this anonymous publication first appeared in 1919, and is now reprinted in an illustrated edition. Writing in the first person the au-

thor presents the life of Jesus as if he were an eye witness to the Master's ministry. The style, the simplicity, and the authenticity of the narrative make this a readable and trustworthy book. (Harper and Brothers; 222 pages; \$2.00.)

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**Documents of the Primitive Church**, by CHARLES C. TORREY, presents new evidences on the date,

### Books Received

**Will Germany Crack**, by PAUL HAGEN. Harper & Bros., 283 pages, \$2.75.

**The Coming of World Control**, by NICHOLAS DOMAN. Harper and Bros., 301 pages, \$3.

**Give Us This Day**, by HERBERT LOCKYER, Zondervan, 126 pages, \$1.

**V For Victory**, by HERBERT LOCKYER, Zondervan, 99 pages, \$1.

**Charles G. Finney**, by BASIL MILLER, Zondervan, 137 pages, \$1.

**David Livingstone**, by BASIL MILLER, Zondervan, 163 pages, \$1.

**Jesus in the Light of History**, by A. T. OLMSTEAD, Scribners, 317 pages, \$2.75.

**Dare to Decide**, by RALPH W. NEIGHBOR, Zondervan, 135 pages, \$1.

**After the Resurrection What?** by L. R. SCARBOROUGH, Zondervan, 121 pages, \$1.

**What Man Can Make of Man**, by WILLIAM E. HOCKING, Harper & Bros., 62 pages, \$1.

**Two or Three Gathered Together**, by GLENN CLARK, Harper & Bros., 154 pages, \$1.25.

**You Are My Friends**, by FRANK LAUBACH, Harper & Bros., 178 pages, \$1.75.

**The Spanish-American Song and Game Book**, A. S. Barnes & Co., 87 pages, \$2.

**The Odyssey of a Faith**, by BERNARD HELLER, Harper & Bros., 277 pages, \$2.50.

**Religion in Illness and Health**, by CARROLL A. WISE, Harper & Bros., 279 pages, \$2.50.

**On This Foundation**, by STANLEY RYCROFT, Friendship Press, 210 pp., \$1.

**Gabriel and the Angels**, by THERESA TOWNSEND, John C. Winston, 330 pages, \$2.

use, and origin of early Christian documents that are startling in their application, claims, and conclusions. Among some of the claims made are that the early church formed a part of the Jewish community; that the Gospels were originally written in Aramaic; that Mark and Matthew were in existence in the middle of the first century. Supporting evidence is presented in positive and scholarly argument, exceedingly well argued by an able teacher. Even though the volume may not receive wide acceptance, the evidences presented cannot be passed over lightly. Every New Testament scholar and historian will read this provocative work with a pro and con attitude, but with an alert and quickened mind. (Harpers; 309 pages; \$3.50.)

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**Maker of Men**, by SHERWOOD EDDY, is written by an able Christian leader "for those who must face the personal and national problems raised by the present World War . . . and of a just and lasting peace that must follow if we are ever to build a better world." The secret of character building is to be found in following Jesus in His habits of life. We learn to make our lives sublime by finding the secret of His blessed life. This is an inspiring and practical book to give to young men in the service of the army and navy, and is an excellent guide for the deepening of one's own spiritual life. (Harpers; 141 pages; \$1.50.)

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**Czechoslovak Baptists**, by VACLAV VOJITA, begins with the history of the Anabaptists in Czechoslovakia and traces the development of the Baptist movement down to modern times. The book bears evidence of scholarly research and appreciation for heroic struggle. (Czechoslovak Baptist Convention; 276 pages; \$1.75.)

# The World Service of American Baptists in a World at War

*There is no excuse for  
an uninformed Baptist!*

SUMMARIES OF THE YEAR'S WORK OF THE NATIONAL MISSIONARY SOCIETIES AND  
BOARDS, BASED ON THEIR ANNUAL REPORTS TO THE CLEVELAND CONVENTION



*Pagodas at Mandalay. Each had engraved on its walls a chapter of the Buddhist sacred book. In the terrific Japanese air raid on Mandalay probably all of these pagodas were destroyed*

## Baptist Far Horizons in Time of War

*After a year of disaster in the Far East, the foreign mission enterprise still carries on, disproves many rumors and maintains its ministry to a broken humanity*

By JESSE R. WILSON

To all who care for the peace and health of mankind, we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations.

**L**ONG before the World Missionary Conference at Madras issued this call, Baptists, as members of the Body of Christ, had begun to do their part "for the peace and health of mankind." William Carey

planned his mission to India 150 years ago this very year, and by so doing marked the beginning of the modern missionary movement which has been the only uniformly unselfish initiative of white men toward colored men.

The Baptists of America assumed the support of Adoniram Judson 22 years after Carey. Beginning with Judson and Burma, they have in succeeding years extended their far horizons to China, India, the Philippines, and the Belgian Congo. In cooperative effort they reach out to other lands also.

Northern Baptists generally know that they have two foreign mission societies, but the extent to which these two work together is not so generally known. Their essential unity in function is this year symbolized by the issuance of a combined annual report. What follows in this article is a brief summary of this report. (NOTE.—*This summary covers only the fiscal year ended April 30, 1942. Whatever the war may have done to Baptist missions in the Far East in the intervening months is not included.*—ED.)

Much of the work of the past year was done in the zones of war. That it has continued at all in Japan, in



parts of China, in the Philippines, and in Burma is a tribute to the faith and resoluteness of missionaries. In the midst of destruction and death they remained to witness and to serve wherever it was at all possible. Six are still in Japan and 30 in Japanese-penetrated China. Some of these will want to stay even when the opportunity for repatriation is given. There are 53 still in Free China, 22 in the Philippines, and possibly 30 in Burma. Some formerly in Burma have gone to West China and India for work there. A full staff is at work in Belgian Congo.

The United Church of Japan was organized in June 1941. It is now self-governing and self-supporting and since last spring has received no appropriations from the Mission Boards. Through missionaries still in Japan our fellowship will be maintained until we can work together again in new ways after the war.

In East and South China the schools, hospitals, and churches carried on a full program until "Pearl Harbor." Relief centers ministered to thousands of destitute people. Even after "Pearl Harbor" there were few serious interruptions. Now, however, most of the schools and relief centers are closed. Meetings in churches have been restricted. Even the work of the hospitals is curtailed by lack of medical supplies.

In Free China, missions continue to enjoy the encouragement of a friendly government and to rejoice in the open-hearted response of a grateful people. Some schools, forced to close in the coastal provinces, are opening in free territory. Able Chinese leaders are finding their way west to have a full part in the growing work of all Christian institutions. Relief needs in these interior and western provinces are great. Successive migrations of people who must start life over again and are ready for any help offered bring unprecedented opportunities. All West China missionaries have returned to the field, and new recruits from home and from Burma have recently arrived. A far-reaching program of evangelism is in progress.

For years progress has marked all of our effort in the Philippines. This continued well into 1942. Now, however, the Central Philippine College and other schools have closed. Workers have moved into the hills, and while we know that preaching and teaching continue, we must wait for detailed information, praying meanwhile for both work and workers.

In Burma, the first half of the denominational year brought threats of invasion and the second half the invasion itself. Missionaries were well advised to flee before the victorious Japanese armies occupied Tavoy, Moulmein, Rangoon, Mandalay, and other centers. Some went to the northern hill stations and are still there; some went to China, some to India, and some found passage home. Those in India and

China did not have to look long for new work to do. The heroic service of Dr. Gordon Seagrave, Mr. Brayton Case, and others has merited the wide newspaper acclaim given in frequent *Associated Press* dispatches. Many new chapters in the annals of missionary heroism and service are being written. Churches below the battle lines will endure, and our missionaries will one day return to work with them for the evangelization of Burma.

Four great fields, Assam, Bengal-Orissa, South India, and Belgian Congo are outside of the war areas. This does not mean that they are unaffected by the war. When the whole world is aflame, every part is scorched by the conflagration. Even so, missionaries in these four fields named are free to carry on and are continuing their service and witness. The India fields, greatly understaffed for years, are now reinforced by many evacuees from Burma. Hospitals are ministering to thousands; schools are providing leaders for the churches and for the great mass education movements; churches are helping people fix their attention not just on the present tragic scene but upon what God has done, what He is now doing, and what He will yet do for all who put their trust in Him.

Many rumors unsupported by facts are beginning to give some Baptists concern for their far horizons. It is needful, therefore, to keep in mind the following important facts:

1. There are missionaries in all ten foreign fields.
2. Some freedom to work and witness remains even where Japanese military control is most pronounced and even in Japan itself.
3. Salaries in the form of subsistence allowances can be sent to missionaries in Japan, in Japanese-occupied China, and the way is expected to be opened for similar remittances to the Philippines.
4. Salaries and work appropriations can be sent to all other fields.
5. Missionaries forced to evacuate Burma are either returning to America or are transferring to India or West China.
6. Missionaries at home and unable to return to their own fields are following one or another of the following lines: (a) deputation work; (b) studying in preparation for better service later on; (c) seeking temporary or permanent remunerative employment; (d) retiring because of age or health conditions.

One of our recently appointed missionaries, Dr. Paul Geren, a teacher in Judson College, witnessed the bombing of Rangoon, the mass exodus of Indians toward India, and some of the "million personal tragedies" which make "a load to crush the sensitive spirit" and "make a man ashamed of his complaints of past days." He became an ambulance driver in Dr.

Gordon Seagrave's Mobile Surgical Unit of the Harper Memorial Hospital. In a letter he records this question which he and his able-bodied missionary comrades, had to face; namely, *What shall we do?* And to this they gave answer:

*Stay on the scene as long as Burma is not in Japanese hands; lend what courage and calm you can muster to the Christian communities in Burma; step into the deepest need you can fill; seize the opportunity to witness to the reality and power of the Christian faith, transmute tragedy into gain after the pattern the great Christians have shown us. God grant that no one of us may be faithless to his opportunity in this time. Strong hearts to us all for a time out of joint.*

What will be the response to that spirit?

Surely Northern Baptists are not quitting this missionary program; they have just begun to take it seriously. They are not forsaking their far horizons because of war. Rather because of the war and because of the spirit of the missionaries some of them are just beginning to realize that they have far horizons, and are determined to keep moving toward them until every distant range gleams with the light of God's new day.



## A Significant Year of Church School Advance

*Cooperating with 28 other denominations the Publication Society joins in a crusade for Christian education and church school advance*

By LUTHER WESLEY SMITH

THE American Baptist Publication Society has written a most significant chapter in its history of Christian teaching leadership for the churches of our Northern Convention fellowship during the past year. It has been the second year of the Baptist Church School Advance. In our cities are millions of Americans, adults, lonely, in the midst of vast populations, new in strange communities, unreached by the church, hungry for spiritual food which only Christ and the fellowship of Christians can supply. In town and rural communities 50 per cent and more are those who, though they know it not, need the moral and spiritual renewal, the hope and faith in certain abiding realities that only Christ can give. We must reach

them with Christian teaching, and Christian fellowship. That is the Society's passion and purpose.

It is therefore happy to report not only the successes of the second year of the Church School Advance, but also the plans for the third year, in the form of goals and methods carefully formulated into what every church needs and can use. The plan gathers up the distilled wisdom and experience of those churches, large and small, that have made advances in the last two years. By this plan we hope to join forces cooperatively with 28 other Protestant denominations in a "United Crusade for Christian Education." We hope to press Sunday School Increase Campaigns in every part of our Convention.

The Society records the following "Significant Gains" of the past year:

1. Gratifying increases in the number of those reached with Christian teaching, and won to Christ as personal Saviour and Lord, in churches that have pressed vigorously the Church School Advance.
  2. An increase of over 5 per cent in the number of new Vacation Church Schools, over the record of the preceding year.
  3. The publication of four new Baptist Vacation Church School Texts (two weeks' courses) in cooperation with the Council on Christian Education.
  4. The preparation for publication this fall of the complete series of the Judson Keystone Primary Courses, and the publication of the first-year course in the Judson Keystone Series for Juniors.
  5. The administrative coordination of the field programs and the staff of the Society and the Board of Education.
  6. Completion of the first year's program of a series of state and area conferences on Christian education.
  7. A second year in which the business operations have been brought into balance, escaping from the distressing deficits of "depression years."
  8. Over 3,000 conversions recorded in our Vacation Church Schools alone; scores of church schools reporting larger numbers of accessions by confession of faith and baptism from the membership of the church schools than at any time in recent years; added hundreds won to Christ, and added thousands reached and preached to by colporter missionaries moving out into the sparsely populated areas, or into new areas developed by defense industries.
- All our churches can have a sense of pride in this record and a sense of participation and achievement in all these ministries which are made possible only because we as Baptists are undertaking to accomplish for Christ together what no local church could accomplish by itself.



*Picturesque setting of Sitka, Alaska, backed against high mountains with the sea in front. The Kodiak base and the Japanese invasion of the Aleutian Islands make Alaska of tremendous importance*

## Home Missions and the War

*All the way from New York to the naval base in Alaska the entire Baptist home mission enterprise during the past year has been influenced and conditioned by the war*

By G. PITT BEERS

**T**HE United States is at war. That fact overshadows all other facts and circumstances. It conditions everything we do. It has laid on us many new tasks, and has affected all our old tasks. As long as the war lasts everything must be planned with it in mind.

The war has greatly increased the importance of work in Alaska during the year. Rev. G. S. Morony has proved himself to be a good minister by carrying on with courage and poise in the midst of difficult, trying circumstances. The Morony home has become a place of refuge to both soldiers and civilians in this busy naval base. (See *MISSIONS*, April, 1942, page 208.)

To do one of the tasks which the Northern Baptist Convention assigned to the Home Mission Societies as growing immediately out of the war, a special Committee on Christian Ministry to Service Men was created, and \$100,000 was allocated in the World Emergency Fund. The number of American soldiers has increased rapidly. Many new camps, air bases, forts and training stations have been constructed. Many others are in the process of being built. Studies

were made of nearly 200 of these military units and effective work is done along four distinct lines:

1. To influence Baptist churches to follow their young men faithfully with correspondence and remembrances throughout the entire period of service.
2. To secure the names of Baptist men in service and make them available to chaplains and pastors.
3. To provide workers in certain areas and to give assistance in maintaining more effective programs in churches located where large numbers of service men congregate.
4. To give every possible assistance to Baptist chaplains.

Another service prompted by the war is the ministry in the new and enlarged communities created by the civilian defense industries. Into various defense areas the Home Mission Societies have gone and organized efforts to reach the defense migrant of today. Still another service has been aid for Baptist conscientious objectors. For this purpose only money so designated has been used.

The war has emphasized more than ever the need of the closest possible cooperation between all Christian communions. Baptists through the Home Missions Council of North America contribute for the support of the General Commission on Army and Navy Chaplains, the Christian Commission for Camp and Defense Communities, the National Service Board for Religious Objectors.

The Home Mission Boards have also taken a leading part in helping Baptist refugees. Some European Baptists, unable to return to their own country, have been given financial aid. Some have been placed in permanent positions thus providing complete self-support. The most recent service has been among the Japanese on the Pacific Coast, both the foreign-born and the American-born who are American citizens. In this ministry the Baptist Refugee Committee, the



Board's Department of Cities, and missionaries of the Woman's Society, have worked in close cooperation. The task is large, delicate and very difficult, but the Boards are determined that we shall not fail in Christian fellowship with our Japanese brethren.

Since the city stands at the crossroads of our civilization, it has felt the war in every aspect of its life.

The bilingual people with their roots deep in another culture, feel the tension of the present hour, far more than Americans. In the midst of the strain our churches stand as sources of life, giving strength and fellowship. The bilingual Christians have won the respect of the American community because of their loyalty to our country and its traditions. People feel the insecurity of life, the strain of the present conflict, and are turning to God as the one sure help. This year the bilingual work has been blessed by receiving into its ranks many new leaders. These young men come to their work thoroughly prepared by both seminary and college study.

In Detroit, Brooklyn, and New York the Negro Educational Centers have carried on a comprehensive program. The Chicago Center has functioned as best it could, deprived of Negro leadership. In the Negro field two new activities of significance were a statewide training campaign in cooperation with the Iowa State Convention, and a special training program among Negroes in Indianapolis.

The Board's Department of Cities recently made a survey of new suburban areas. The suburbs are of particular interest to Protestants because they are populated to a large extent by young homeowners of Protestant background. The church that enters the suburbs today is taking the first place toward securing strong membership by means of which to serve the world tomorrow. All who have reviewed the facts uncovered by the survey are convinced that Baptist church extension represents one of the immediate necessities confronting our denomination.

The economic staggering problems of the depression have been less in evidence during the past year because the great industrial activities caused by the war have provided new employment for the people of these otherwise submerged communities. However, increased prosperity always brings its own problems, especially among youth. In good times young people are always faced with a choice of leisure time activities, and the temptations to unwholesome indulgence abound on every hand. So the programs of the Christian Centers in this new situation have included services of every kind, and particularly with recreational and educational activities. It is all the more gratifying therefore to note the evangelistic emphasis which more and more comes to the front.

The war and the world upheaval have wrought a marked change in the environment of the rural church. Rural youth by the thousands are leaving farm and village for factory, office, army, and navy. Men and women are finding employment in defense industries. From California to Maine, community after community reports loss of families as well as of individuals. The Board's Department of Town and Country is seeking to give churches a high sense of their purpose to offset this decline in membership.

During the year a complete restudy was made of the relationship of the Publication Society and the Home Mission Society in the Colporter-Missionary field. Colporters in Latin America are now under the administration of the Department of Latin America of the Home Mission Society. Colporters supported entirely by either society are under the direct supervision of that society, and have been given different designations. Certain workers were assigned to the Department of Cities of the Home Mission Society and others to the Department of Christian Education of the Publication Society. The remaining 12 workers are jointly supervised.

Reports from the mission fields in Latin America indicate that the number of baptisms during the year, namely, 2,533, exceeds by 237 the number reported last year. The Board is grateful to Rev. O. Brouillette, the leader of our French Baptist churches in New England, who at personal risk went by steamship to Haiti and devoted five weeks to special ministry to the churches. The need of a trained national ministry for Latin America as well as for an increased output of evangelical Spanish literature urgently demand attention. The Spanish-American Seminary in Los Angeles continues to be the principal source of trained pastors for Mexico, as well as for Mexican churches in the United States. Five of its graduates are now at work in Mexico, all of them products of Mexican missions in the United States.

In evangelism the main emphasis has been on organized home visitation crusades to reach many adults and whole families that cannot be influenced for Christ in any other way. To this end the department has held conferences with pastors and state leaders from Maine to California and has conducted crusades in several large cities. The Society cooperated with state and city leaders in regional conferences at Boston, New York City, Chicago, Omaha, and Los Angeles. The need is imperative of arresting the downward tendency in the number of baptisms as revealed in reports during the past 25 years.

To 28 needy church edifice building projects financial grants were made totaling \$13,821, which was distributed in nine states and four Latin-American

countries. In this sum were included six grants to Christian centers, two more to missions in the United States, one for a civilian defense project, and one to Virginia Union University. In addition 40 loans, totaling \$147,282 were made in 16 states and three

Latin-American countries which aided in erecting 19 new edifices, in enlarging 10 existing structures and in rebuilding three church edifices damaged by fire.

Thus in spite of war the year has registered gratifying progress in home mission service.

*Reports of the Board of Education and of the Ministers and Missionaries Benefit Board will appear in the next issue. Any subscriber to MISSIONS may have a free copy of any report. Send a post card to the Editor, specifying whose report is desired*

## The Christian Ideal of Human Solidarity

THE LABOR SUNDAY MESSAGE FOR 1942 FROM THE FEDERAL COUNCIL OF CHURCHES

CHRISTIANITY judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the goodwill that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity.

In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relation-

ship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony.

*The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.*

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from spiritual resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and goodwill for all. It should, therefore, have such a relationship with

both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their cooperation in many industries through joint production committees.

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups, and consumers'

cooperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in cooperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of cooperation in post-war economic reconstruction. The churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles.

The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so achieve new tolerance, understanding, friendliness, goodwill and cooperation for the common good.

## It Should Concern Baptist Women

*More than 800 Baptist women are included among beneficiaries of the pension plan of the Ministers and Missionaries Benefit Board*

By MARY BETH FULTON

FROM 1911 to 1920 The Ministers and Missionaries Benefit Board concerned itself chiefly with the relieving of need among aged ministers and missionaries. In 1920 the Board entered upon its main task of providing a Pension Plan.

At first the Pension Plan was not easily understood, and this misunderstanding sometimes took an amusing form. A minister in the West wrote the Executive Secretary that he understood Mr. John D. Rockefeller had made a large gift to Baptist ministers. He said that he was tired of preaching. So he wanted to purchase a farm near the scene of his latest labors, and requested that a check as his share of the gift be forwarded to him at once so that he could secure this new home. A happy contrast was the quick grasp of the plan by a young missionary about to sail for China. He came to the Board's office with great enthusiasm and joined the Retiring Pension Fund. "That is one of the best things I have found in the course of my entire preparation for work," said he. "It puts me on a basis where I am not merely receiving but am also doing my share."

The first report prepared by Actuary H. Pierson Hammond as of December 31, 1921, showed 358 certificates of membership and 5 pensions in force. While the amount paid for that first year was necessarily small, almost one-fourth was paid to women, the widows of ministers and missionaries. From that day until this, women have been participating more

and more in the benefits received through the Pension Fund. Of the eight oldest living pensioners at the present time, two are women. One of the eight is a minister who has a joint pension, which means that of this small group three women are being benefited.

The Actuary's report for the year ended December 31, 1941, shows that 1,305 pensions were being paid which include 494 joint pensions, so in reality 1,799 lives are involved in the 1,305 pensions. A breakdown of this figure is illuminating:

38	To single women
153	To women whose husbands died after receiving some pension benefits
117	To women whose husbands died before age 65
494	To women whose husbands are living and who are benefiting through joint pension payments
802	Total number of women benefiting

It is fitting, therefore, that the women of the denomination have a concern for pension protection for the ministry. The National Committee on Woman's Work voted to make pension membership for the pastors a continuing emphasis and as its goal every church paying its share of its pastor's dues in the Retiring Pension Fund by 1943.

During the 21 year period since the establishment of the Retiring Pension Fund, checks in payment of pensions totaling more than \$4,500,000 have traveled over the length and breadth of The Northern Baptist Convention. That sum paid during the first 21 years could easily be doubled in a much shorter time.



**WHO'S NEXT?**

*A Baptist young people's party for service men*

*Any church located near an army camp could arrange similar social gatherings*

## OUR THREEFOLD TASK

**Our 1942-1943****World Emergency Fund**

Recognizing it as the most direct means of helping a suffering world, Northern Baptists supported enthusiastically the World Emergency Fund of 1941-42. Local churches responded wholeheartedly to the call to supply world relief; to aid our missionaries in the war zones of the Far East; to contribute to a Christian ministry to men in the armed services; to help Baptist schools and colleges face wartime emergencies; and to aid aged ministers and missionaries. The Fund reached a grand total of \$602,897.

As the war increases, so does the demand for world relief—especially in China. Our ministry to men in the armed services must also be enlarged. Surveying the whole world-field, the Cleveland Convention adopted the following World Emergency Fund budget for 1942-43: Christian Ministry to Men in Service and Defense Areas, \$150,000; Emergencies in Baptist Foreign Mission Fields, \$100,000; World Relief, \$160,000; Critical Needs in Our Schools and Colleges, \$50,000; Special Needs of Aged Ministers and Missionaries, \$40,000; Unforeseen Emergencies, \$50,000; and a new item of \$50,000 for

a Christian Ministry to Japanese Evacuees. This last item has been made necessary by the enforced evacuation of thousands of Japanese from the West Coast. (See picture, "Where Do We Go From Here?", on page 398.)

**Church Extension**

Since the Church Extension Reserve Fund is something new to most Northern Baptists it will be explained here in the simplest possible terms. The "Church," in the title, represents local Baptist churches. The word "Extension" signifies a determination to provide a Christian ministry and to

**WHERE IS THE BAPTIST CHURCH?**

*Airplane view of a new suburban development similar to many others that are involved in this year's Church Extension Reserve Fund*



establish Baptist churches in new building developments, situated largely in suburban areas. The word "Reserve" means that due to government priorities, new church building cannot begin now but must wait until directly after the war. The "Fund" is \$250,000—the beginning of a much larger amount needed to carry out the whole program over a period of years.

### The Unified Budget

In its Cleveland report the Finance Committee of the Northern Baptist Convention made a significant statement. After noting

that for the second year the Unified Missionary Budget had been raised in full . . . along with the World Emergency Fund . . . it went on to say: "*This Financial victory is the result of a deeper spiritual victory.* In thousands of homes and tens of thousands of hearts there has come a new consecration and a renewed conviction that 'The Lord Hath Need' and a prayerful determination to meet His needs first."

Represented in dollars and cents, these needs amount to a total Unified Budget of \$2,614,300. This total budget includes the work of our national mission boards and

societies, state conventions, city mission societies, the Northern Baptist Convention, the Council on Finance and Promotion, state promotion, the Council on Christian Social Progress, Northern Baptist Men, the Ministers Council, and the Council on Christian Education. Other conference work and fellowship organizations are also included.

Northern Baptists are now expressing in dollars the conviction that one of the very best ways to build a better world order, in the name and spirit of Christ, is to contribute generously to the Unified Budget.

## Convocations on Spiritual Foundations

*The complete schedule of the fall and winter Convocations as arranged at the time MISSIONS went to press. The list should be filed for reference as it will not be published again. In case of changes, consult State Convention Office.*

Christ walked the hills of Palestine have His followers faced more overwhelming tasks.

The world crisis calls for "spiritual priorities." Government leaders

**I**N VIEW of the present world situation there is universal agreement that the promotional program of the denomination for the current year must have unusual significance. Seldom since

*Is he probing for American scrap?*

### ARIZONA

Phoenix . . . . . Jan. 11  
Tucson . . . . . Jan. 12  
Yuma . . . . . Jan. 13

### CALIFORNIA N.

Chico . . . . . Feb. 8  
Oakland . . . . . Feb. 11  
Sacramento . . . . . Feb. 9  
San Jose . . . . . Feb. 12  
Selma . . . . . Feb. 15  
Ukiah . . . . . Feb. 10

### CALIFORNIA S.

Bakersfield . . . . . Jan. 22  
Long Beach . . . . . Jan. 19  
Los Angeles . . . . . Jan. 20  
Riverside . . . . . Jan. 18  
San Diego . . . . . Jan. 14  
Santa Ana . . . . . Jan. 15  
Santa Barbara . . . . . Jan. 21

### COLORADO

Denver . . . . . Nov. 16  
Grand Junction . . . . . Nov. 19  
Pueblo . . . . . Nov. 17

### CONNECTICUT

Bridgeport . . . . . Nov. 18

Hartford . . . . . Nov. 20  
New Haven . . . . . Nov. 19  
New London . . . . . Nov. 23

### IDAHO

Boise . . . . . Jan. 20  
Moscow . . . . . Jan. 26  
Pocatello . . . . . Jan. 18  
Twin Falls . . . . . Jan. 19

### ILLINOIS

Alton . . . . . Feb. 18  
Aurora . . . . . Feb. 7  
Bloomington . . . . . Feb. 12  
Carbondale . . . . . Feb. 19  
Champaign . . . . . Feb. 15  
Chicago . . . . . Jan. 14  
Decatur . . . . . Feb. 16  
Galesburg . . . . . Feb. 10  
Newton . . . . . Feb. 21  
Peoria . . . . . Feb. 11  
Quincy . . . . . Feb. 14  
Rockford . . . . . Feb. 8  
Rock Island . . . . . Feb. 9  
Springfield . . . . . Feb. 17

### INDIANA

Bloomington . . . . . Feb. 11  
Muncie . . . . . Feb. 9  
North Vernon . . . . . Feb. 13



*Dr. Gordon S. Seagrave removing shrapnel splinters*

Peru.....Feb. 8	Brainerd.....Nov. 19	Watertown.....Nov. 6	Rapid City.....Nov. 15
Shelbyville.....Feb. 10	Duluth.....Nov. 20	<b>N. DAKOTA</b>	Sioux Falls.....Nov. 18
Vincennes.....Feb. 12	Mankato.....Nov. 17	Fargo.....Nov. 11	<b>UTAH</b>
<b>IOWA</b>	Minneapolis.....Nov. 18	Minot.....Nov. 9	Salt Lake City.....Nov. 20
Des Moines.....Nov. 3	<b>MONTANA</b>	<b>OHIO</b>	<b>VERMONT</b>
Iowa City.....Nov. 2	Butte.....Nov. 4	Akron.....Feb. 18	Bennington.....Nov. 16
Mason City.....Nov. 4	Crow Agency.....Nov. 6	Cincinnati.....Feb. 11	Bellows Falls.....Nov. 13
Sioux City.....Nov. 6	Great Falls.....Nov. 5	Cleveland.....Jan. 13	Burlington.....Nov. 19
<b>KANSAS</b>	Missoula.....Nov. 3	Columbus.....Feb. 16	Lyndon Center.....Nov. 18
Clay Center.....Nov. 11	<b>NEBRASKA</b>	Dayton.....Feb. 10	Rutland.....Nov. 17
Dodge City.....Nov. 13	Hastings.....Nov. 10	Ironton.....Feb. 15	<b>WASHINGTON</b>
Kansas City.....Nov. 10	Omaha.....Nov. 9	Lima.....Feb. 9	Chehalis.....Feb. 2
Parsons.....Nov. 9	North Platte.....Nov. 12	Toledo.....Feb. 8	Seattle.....Jan. 29
Wichita.....Nov. 12	<b>NEW HAMPSHIRE</b>	Youngstown.....Feb. 19	Spokane.....Jan. 25
<b>MAINE</b>	Claremont.....Nov. 12	Zanesville.....Feb. 17	Tacoma.....Feb. 1
Bangor.....Nov. 5	Dover.....Nov. 9	<b>OREGON</b>	Walla Walla.....Jan. 27
Portland.....Nov. 6	Laconia.....Nov. 11	Eugene.....Feb. 4	Yakima.....Jan. 28
Presque Isle.....Nov. 4	Manchester.....Nov. 10	Medford.....Feb. 5	<b>W. VIRGINIA</b>
<b>MASSACHUSETTS</b>	<b>NEW JERSEY</b>	Pendleton.....Jan. 22	Beckley.....Feb. 17
Boston.....Jan. 26	Asbury Park.....Jan. 13	Portland.....Feb. 3	Charleston.....Feb. 16
Lawrence.....Jan. 27	Camden.....Jan. 18	<b>PENNSYLVANIA</b>	Clarksburg.....Feb. 10
Pittsfield.....Jan. 24	Flemington.....Jan. 15	Erie.....Nov. 20	Fairmont.....Feb. 9
Springfield.....Jan. 22	Newark.....Jan. 12	Huntingdon.....Nov. 16	Hinton.....Feb. 18
Taunton.....Jan. 25	Paterson.....Jan. 11	New Castle.....Nov. 19	Huntington.....Feb. 15
Worcester.....Jan. 21	Trenton.....Jan. 14	Philadelphia.....Jan. 14	Parkersburg.....Feb. 11
<b>MICHIGAN</b>	Vineland.....Jan. 19	Pittsburgh.....Feb. 12	Moundsville.....Feb. 8
Alpena.....Nov. 2	<b>NEW YORK</b>	Punxsutawney.....Nov. 17	Spencer.....Feb. 12
Ann Arbor.....Nov. 12	Schenectady.....Nov. 3	Reading.....Nov. 10	Welch.....Feb. 19
Bay City.....Nov. 10	Binghamton.....Nov. 17	Scranton.....Nov. 12	<b>WISCONSIN</b>
Cadillac.....Nov. 3	Brooklyn.....Jan. 12	Troy.....Nov. 13	Appleton.....Nov. 10
Detroit.....Jan. 15	Buffalo.....Nov. 10	Uniontown.....Nov. 18	Eau Claire.....Nov. 13
Flint.....Nov. 9	Elmira.....Nov. 13	Wilkes-Barre.....Nov. 11	LaCrosse.....Nov. 12
Grand Rapids.....Nov. 4	Jamestown.....Nov. 11	Williamsport.....Nov. 9	Madison.....Nov. 9
Jackson.....Nov. 6	New York City.....Jan. 11	<b>RHODE ISLAND</b>	Milwaukee.....Nov. 6
Kalamazoo.....Nov. 5	Olean.....Nov. 12	Newport.....Jan. 19	<b>WYOMING</b>
Port Huron.....Nov. 11	Oneonta.....Nov. 16	Providence.....Jan. 20	Casper.....Nov. 16
<b>MINNESOTA</b>	Newburgh.....Nov. 2	Westerly.....Jan. 15	Cheyenne.....Nov. 13
Albert Lea.....Nov. 16	Rochester.....Nov. 8	Woonsocket.....Jan. 18	Worland.....Nov. 17
	Syracuse.....Nov. 5	<b>S. DAKOTA</b>	
	Utica.....Nov. 4	Aberdeen.....Nov. 12	

and profound thinkers concur in the emphasis upon religion. After conference with a very large number of pastors, lay workers, national, state and city leaders it was decided that a second series of Convocations similar to those of 1939-1940 should be held during the fall and winter of 1942-1943.

Recognizing the need for a strengthened emphasis on the Bible and the tenets of our Christian faith, it is planned to give them preeminence. Each team will consist of four members, an outstanding pastor, a missionary, a layman or laywoman, and a secretary.

Sessions of each Convocation will begin at 2 P.M., the major fea-

ture of the afternoon being a Town Hall meeting for frank discussion of questions of major importance. At the dinner hour, a great Convocation dinner will be held. In cases where it seems advisable, a separate young people's dinner will be arranged, to be addressed by a member of the team. Each evening session will feature stirring inspirational messages.

### WORLD COMMUNION SUNDAY

October 4, 1942

All Baptist churches are urged to participate in World Communion Sunday which this year is sched-

uled for the first Sunday in October. Again sponsored by the Federal Council of Churches, this year's World Communion Sunday will likely be observed far more universally than heretofore because with practically the entire world at war, the churches of all denominations need to furnish a convincing demonstration of their unity in one Lord and Master.

The Northern Baptist Convention has given this world observance hearty support. Unanimously at Cleveland the Convention took the following action:

*WHEREAS, Sunday, October 4, 1942, is designated by the Federal*  
(Continued on page 453)



# TIDINGS



# FROM THE FIELDS

## Immediacy and Urgency in Woman's Home Missions

*Throughout the past year every institution and every field of the Woman's Home Mission Society has felt the hard impact of the war. A summary of the annual report at Cleveland*

By ALICE W. S. BRIMSON.

UNPRECEDENTED immediacy has characterized the needs on the fields of the Woman's Home Mission Society during the past year. Ever since war was declared, the missionaries who have worked with Japanese on the Pacific Coast have had their days and nights filled with intense activity. Their hearts have been torn by the suffering of their Japanese friends. They have given themselves with an abandon to their ministry, helping the Japanese pack, renting buildings to store their goods, praying with those distraught, encouraging the *nisei* and strengthening the *issei*. At this time when America is writing one of the most tragic pages of her history, Baptists thank God that they have served through these workers. If the church of Christ is indifferent at this time when brotherhood and democracy are threatened, it cannot expect to be considered an essential organization of society. Christian Friendliness missionaries have been intensely occupied in an effort of interpretation. American friends have been enlisted for unusual helpfulness to Japanese Christians. Missionaries have served on committees trying to work to alleviate the suffering. In many places Christians have heard through the lips of their missionaries Christ's

challenge to love, and the Christian's responsibility to understand.

In Latin America our work this year has aroused more interest than before as the United States faces the need of close relations with our continental neighbors. During the past months five missionaries on furlough from Mexico, Salvador, and Nicaragua have pointed up this interest. A report from Nicaragua tells of special needs in the Cranska Memorial Hospital in Managua. This is the only American hospital between Guatemala and the Canal Zone. Since its founding no money has been available for new equipment. Now the hospital should have \$15,000 at once if it is to carry on.

Kodiak, Alaska, has become headline news this year as Japanese gun boats have been reported in Alaskan waters. With usual missionary devotion, the workers carry on, not only ministering to their families in the Children's Home but also helping in the church and showing friendly hospitality to the American soldiers and sailors stationed there.

With intense desire to respond adequately, the Society joins with The American Baptist Home Mission Society in sending workers into

the communities which have been built up over night to house workers in defense areas. Seven women are already at work and other areas will be reached soon. One missionary with a trailer is reaching trailer camps on the outskirts of a great city. All of this has been made possible through the World Emergency Fund. Meanwhile, each Christian center and every remote Indian field has felt the change as the nation is involved in war.

Two schools, Mather School in Beaufort, S. C., and Storer College in Harpers Ferry, W. Va., have had 75th anniversary birthday parties this year. Thousands of Negroes today witness to the influence of these schools in their homes.

After 65 years of incorporation, the Woman's Society awaits the decision of the Northern Baptist Convention at Cleveland as to future policy. If the denomination so votes, the Society will be operated, together with the American Baptist Home Mission Society, under a united Home Mission Board. It will go on—but it will work as one, with the larger society. If, however, the denomination prefers that it shall continue as it is, the Society faces the heartbreaking needs of this distraught world, with deep assurance that Christ alone and His way of life can bring salvation. With His guidance we shall go ahead striving with every ounce of strength and devotion to bring "Christ in Every Home."

NOTE.—At the Cleveland Convention (See MISSIONS, June, 1942, page 333) the plan to operate under a united Board was postponed.—ED.

## When We Get Out of Japan and Back Into America

*To a nine-year-old Japanese girl the American model concentration camp in which she was confined behind barbed wire and guarded towers, seemed to be more like Japan than the glorious United States in which she was born*

By VIRGINIA SWANSON

A NINE-YEAR-OLD Japanese girl at a certain Japanese "assembly center" asked her mother: "Won't it be nice, mother, when we get out of Japan and back into America?" Was it surprising that the child mistook the barbed-wire fence and the tall guarded towers as evidences of an ideology foreign to the democratic principles in which more than 100,000 Japanese Americans were reared and which they were taught to cherish? It must be kept in mind that nearly two-thirds of the affected Japanese are American citizens, the great majority of whom are loyal to the country of their birth.

Barbed wire and guard towers are not the only evidences that make one wonder what has happened to American democracy based on Christian ideals. The crowded rows of monotonous houses of Terminal Island are now multiplied in many centers and it is estimated that by September 1st they will house 130,000 Japanese evacuees.

Problems have multiplied as well as houses. Home life has been destroyed, parents have lost hold on their children. Why would a child want to stay in a crowded, stuffy barracks with nothing to play with? His mother had left behind his toys because she was ordered to take only what she could carry. There is little for the young people to do. For the most part they went to camp cheerfully. They believed some interesting and useful employment would be provided for them, but such work is long in coming and disillusionment has darkened their hopes. For lack of interest and incentive their morale has lowered. Juvenile delinquency and petty thievery has mounted. The usual Japanese reserve between boys and girls has sometimes been broken. In the same barracks the bad are thrown with the good, as well as unrelated men and women, boys and girls.

The spirit of pioneering and willing sacrifice has in some cases

changed to doubt and fear. Attempts to make the best of the situation are evident. Some of the barracks and horses' stalls have become surprisingly attractive. The barracks are furnished with one cot per person. Pieces of wood, scraps of paper, the skirt of an old dress, improvisations of the most ingenious kind have dressed up some fortunate barracks. Many of the former bad conditions have been corrected, such as crowding 13 to 18 mixed people in a barrack of 20 by 25 feet or having only one outside wash basin to 250 people. In camps caring for great numbers of people it is impossible to maintain smooth management. Some of the difficulties are necessary, some are not. Many Japanese refrain from complaining or reporting for fear of retaliation. The diet in many dining halls is unbalanced and untasty and particularly serious when children and invalids must eat the same food as others.

The feeling of the camps is one of oppression; hundreds of people mill around aimlessly. Pity is felt especially for the men who have worked from dawn till dark and now doze in idleness. It is better for the women who must spend much of their day standing in line waiting for their turn at laundry tubs and ironing boards.

Problems and heartbreaks of all kinds have resulted. Many young people hastily or unwisely married for fear of being sent to separate camps. Ill members of the family had to be left behind in county hospitals where they could be cared for. One very sick old man who had been left behind, wept as he said, "I think God is very mad at me." An old man over 80 years of age was taken from the camp hospital to the county hospital for a very serious operation before his wife could come to say goodbye to him. A Japanese Baptist minister died while away from his family. Many



*Japanese children in hostel after evacuation from Terminal Island*

women, some girls with their first babies, were left behind but were better off than the young mother whose baby was born on a bare table without the necessary obstetrical equipment, or the woman who gave birth to her baby in a Red Cross ambulance as the evacuees were assembling.

The present is dark but the future is darker. Great material losses were suffered. Small savings were spent to buy a few necessary clothes and camp equipment for the new camp life. Will the Japanese be able to return to their homes after the war? If they do, what will they have to which to return? These questions are being asked every day in every camp.

The Christian message has been welcomed as never before. Many Japanese Christians are grasping this opportunity to share with others the gospel. Throughout the church services, Sunday school, and little prayer groups, this note prevails. Dick, who last summer arranged his vacation from the fruit stand so he could teach in vacation school; Kagzuo, who gives so unsparingly of himself; Sadaichi, who amid ridicule led his



*Japanese Primary class with Dick Narita, superintendent*

American college roommate to Christ—these are typical of many others who are carrying on as Christian leaders in the camps.

A question often asked is, "What attitude does the Japanese Christian take?" Perhaps it is best answered by a little child whose family were sleeping in their horse-stall home where the stench of the horses annoyed them. When the older sisters complained bitterly at their fate, the little girl said, "We must not talk like that. Don't you remember, the Lord Jesus slept in a stable?" That spirit reconciles many Christians to trials of the day and gives hope for the future.

### Prayer Lifts Home Cares

In desperation, one morning, a woman came to the Italian Christian Center in Camden, N. J. Her husband had lost his business; they had lost their home and had suffered several other tragedies. After telling the missionary everything, the woman said: "Oh, it's so good to come here. I tell my troubles, then we pray and I go home with a lighter heart. Even though my heart is heavy I will sing hymns all day as I work, and my husband will feel better because I act happy and let him know I trust God."

Our people are great respecters of age and have deep reverence for their mothers. Last Sunday a family of six sons and three daughters with their own respective families commemorated their mothers' birthday in our Sunday evening church service. They also presented to the church two linen table cloths for the communion service.

One of our most talented young girls had her first contact with the center in the baby clinic; then she came to our kindergarten and through the years has continued coming to the church and center. We were able to secure employment for her and make arrangements for monthly instalments at the university, so now this girl is a full-fledged college student taking a music course.—Grace C. Hatch.



*Beginner's Department, Japanese Baptist Church, Terminal Island*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Hakka Women at Meih sien, South China, for the World Day of Prayer. Note ten girls in the front row are blind. They came from the Home for Blind Girls and led the music*

## The World Day of Prayer

*How it was observed on Baptist Foreign Mission fields*

By HAZEL F. SHANK

THE World Day of Prayer was first observed in 1927. By 1934 more than 50 countries were keeping the day together. For approximately 40 consecutive hours the women of the world are uniting in praise to Almighty God for His great goodness to His children, and in prayer for strength and courage to go forward in the making of a better world.

In the establishment of this special Day of Prayer the Baptist women in America have contributed valuable leadership. Every year has revealed a wider and wider observance, not only among our churches in America, as they joined with women of other denominations, but in the churches and women's groups on the ten mission fields where Northern Baptists are at work. Through the years the sense of fellowship through prayer

with the Christian women of the world has grown intensely real.

In spite of disrupted communications in recent months, accounts of the observances of the World Day of Prayer held February 20, 1942, are being received. Before the printed copies of the program were off the press in America, mimeographed copies were on their way to China, Japan, the Philippines, Burma, India and Africa. We know that most of these were received long before December 7th.



*South India Women Leaders who promoted the World Day of Prayer*

A curtain of silence has fallen between us and the Baptist women of Japan, as well as the women of the conquered Philippine Islands and Burma. But although we have no written word, we know personally many of these earnest Christian women and are confident that though they may not have been able to meet in groups, hundreds of them on that day joined in the world-wide intercession.

Letters out of China these days are rare and precious, especially those from behind occupied territory in our East and South China missions. Our second letter from Kinkwa since Pearl Harbor arrived in April. It told of how in the midst of busy days in February, when refugees were pouring through that city from occupied territory and our four missionaries and their Chinese colleagues were almost overwhelmed with increased responsibilities, plans were made for the World Day of Prayer.

Letters from Bengal-Orissa and Assam tell of the observance of the Day and the use of the prepared program. In South India the wom-

en travelled by train or "jutka" (cart) to observe the day in Ulavapadu. There they gathered for prayer under a beautiful banyan tree, while their babies were cared for in the Christian Center, which had been turned into a nursery. There were 35 Christian women in the group, but almost the entire village came and listened respectfully, evidencing their good spirit by helping to keep the village children quiet. Before the group was hung a poster, and on it a picture of Jesus with a Path or Way leading away from Him. Each leader illustrated the message of her section of the program by adding to the poster on the Way, the words, "Jesus is the Way of Salvation," "The Way of Sacrifice," etc. After the meeting, many came to inquire further about "The Way."

The women in Kavali, South India, also observed the day. On the following days the program was repeated in the outlying Christian Centers and in other villages.

At Kikongo in the Belgian Congo the invitation for women to join in the World Day of Prayer met with a fine response this year. There were wives of workmen, of students, of medical assistants, and there were school girls and village women. There were even a number of women from the hospital—patients able to walk, bringing their relatives and friends. In order that no woman would be kept from participating, some of the school boys took charge of the hospital nursery. Among the 200 women and girls present, nine tribes were represented (counting the missionaries as one). But the idea of the diversity of tribes was brought in only briefly, and then to emphasize the real spirit of unity and fellowship manifest as they prayed each in her own language.

"One of the missionary women led the meeting, explaining briefly with the aid of a globe the world-

wide fellowship of this special day of prayer. Of the seven who took a section each of the program, 'I Am the Way,' two were wives of teachers, two were school girls from the dormitory, one was a nurse, and only two were missionaries. What a long way these girls and women have come in the brief

### Suppression of Sutti

Writing from India in 1813 William Carey mournfully reported, "Ten thousand women annually burn with the bodies of their deceased husbands." The multitudes thus destroyed through the many years this Hindu custom was in practice must have been great. These dreadful scenes Carey never forgot and he determined with God's help to put an end to it. He repeatedly petitioned the government in Calcutta to interfere. He collected evidence to show that 275 widows were known to have been burned to death during six months of 1803 in the neighborhood of Calcutta alone. The government finally took legal advice on the matter and in 1812 an act was passed regulating abuses of the custom, but still allowing its practice. Carey, however, did not cease to agitate in India and to stir up his friends in England until in 1829 the government found courage to forbid the practice. This regulation passed the Council on Saturday afternoon, December 4th, and a copy of it was sent at once to Carey for translation into Bengali. For once he put his preaching aside, and spent Sunday in translating this ordinance in order that not a single life more might be lost.

NOTE.—This is the fifth in a series of facts, which will show how large a factor foreign missions have been in the development of a more Christlike world. *Cut out and save for use in programs on missions.*—Ed.

period of time since the mission station at Kikongo was founded! At that time not a girl could have been found capable of taking a part in a public meeting, nor willing to do so. Now they read fluently and intelligently from their Bibles, gave brief devotional talks, led earnestly in prayer."

Mrs. B. W. Armstrong writing of this day continues, "Finally the whole group knelt to join in a last prayer of petition and thanksgiving. But still the meeting could not be closed, for the women continued to pray as one and another felt the need. That they did feel a real need was shown by some of the expressions used in their prayers: 'We have come to Thee as with empty dishes. Do Thou fill them with Thy grace.' 'Our thoughts are *mabanza masakasaka* (greens pounded in a mortar, i.e. utterly mixed up and confused). Do Thou guide us and show us what to do.' It was a time of blessing and spiritual uplift."

Tangible evidence of this increasing interest in the World Day of Prayer and the growing sense of Fellowship in the Faith is the steady rise in the number of observances and in the amount of the offerings taken on that day. In 1939 3,000 observances were reported and in 1942 the number had increased to 68,000. The offerings given in 1938 amounted to \$19,000; in 1939 to \$29,000; in 1940 to \$43,000; and in 1941 they reached \$65,000. In 1942 the total offering amounted to \$84,000. This year marked the greatest increase among the rural churches. Every year these gifts are divided equally among four projects: the work among the migrants in America; aid to American Indian Students in U. S. Government schools; the advancement of Christian Literature in Oriental lands; and the support of the eight Oriental Colleges for women, in which Northern Baptist women have long had a part.

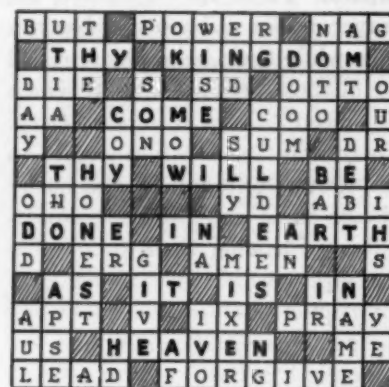
# MISSIONS CROSS WORD PUZZLE PAGE

## No. 61—The First Disciples

### ACROSS

1. The third disciple.
6. "and saith unto him, . . . me." John 1:43.
11. Acid dye.
12. "And he brought . . . to Jesus." John 1:42.
13. Ephesians.
14. "Then Jesus . . . , and saw them following." John 1:38.
15. "Can there any . . . thing come out of Nazareth." John 1:46.
17. Ages.
18. "Who art thou? that we may give . . . answer." John 1:22.
19. The (F. pl.). 22. Part of circle.
23. Left Guard.
25. "thou . . . the King of Israel." John 1:49.
26. "when thou wast under the fig . . ." John 1:48.
27. Frustrate. 29. In favor of.
30. Parent Teacher Association.

31. "Rabbi, thou art the . . . of God." John 1:49.
32. "Thou art Simon the son of . . ." John 1:42.
36. "and his . . . shall become a multitude." Gen. 48:19.
37. "come down . . . my child die." John 4:49.
38. "Which today is, and tomorrow is cast into the . . ." Matt. 6:30.
39. "of whom Moses . . . the law." John 1:45.
40. "John . . . , and two of his disciples." John 1:35.
41. "Thou shalt be called . . ." John 1:42.
46. City of Benjamin. I. Chron. 8:12.
48. "Thou hast caused men to . . . over our heads." Ps. 66:12.
49. "He saith unto them, . . . and see." John 1:39.
51. "Philip findeth . . ." John 1:45.



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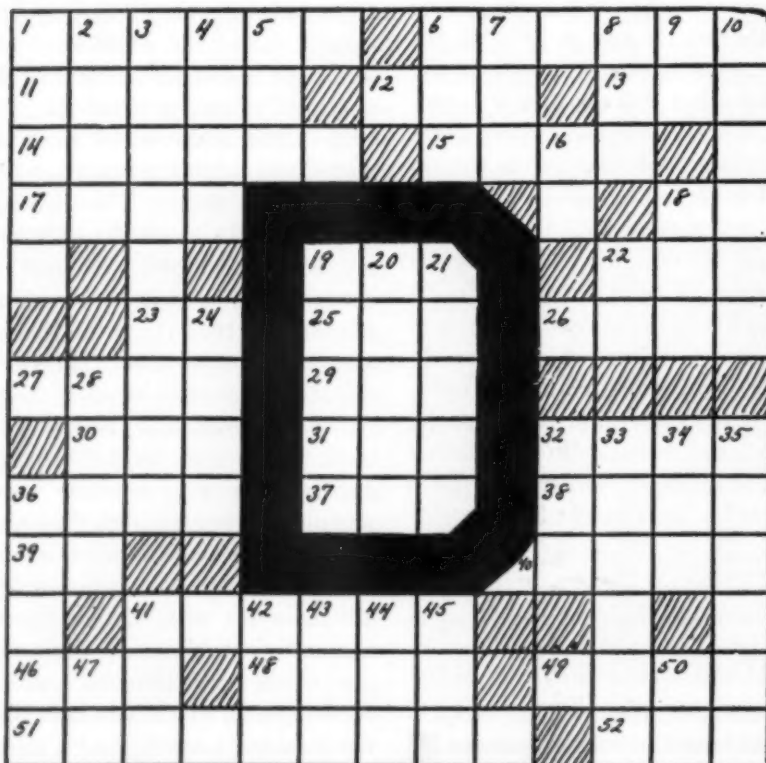
NO. 20

### Last Month's Puzzle

52. "They came and . . . where he dwelt." John 1:39.

### DOWN

1. Simon's other name.
2. "it was about the tenth . . ."
3. "Behold an . . . indeed, in whom is no guile." John 1:47.
4. Waterfalls.
5. Suffix denoting pertaining to.
6. "I saw thee under the . . . tree." John 1:50.
7. Combining form meaning relation to the shoulder.
8. "Then was Jesus . . . up of the Spirit." Matt. 4:1.
9. Opus.
10. ". . . knowest thou me." John 1:48.
16. "Philip was . . . Bethsaida." John 1:44.
18. "men know that ye . . . my disciples, if ye have love." John 13:35.
19. Slip.
20. "so the last . . . shall be worse than the first." Matt. 27:64.
21. "which is by interpretation, A . . ." John 1:42.
22. "in the night . . . of Moab is laid waste." Isa. 15:1.
24. "shewing the . . . tidings of the kingdom of God." Luke 8:1.
28. "Hereafter ye shall see heaven . . ." John 1:51.



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32. "one . . . or one tittle shall in no wise pass." Matt. 5:18.  
 33. Round molding. (pl.)  
 34. Combining form meaning new.  
 35. The first disciple.  
 36. "He first findeth his own brother . . ." John 1:41.  
 41. Small bed.  
 42. President of Royal Academy.  
 43. Hebrew measure.  
 44. Woman's name.  
 45. "Philip saith unto him, Come and . . ." John 1:46.  
 47. North America.  
 50. Mother.

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### In Faith Advancing

By LUELLA A. KILLIAN

SUMMER has slipped away with its committee meetings, conferences and house parties. These were indeed a noble effort surmounting many handicaps in a gracious spirit. In that same spirit we now advance in FAITH into the work of the fall and winter.

#### Programs

The FAITH Program with its supplements has been well distributed and the theme well formulated into the yearly program of the local mission society. *Town and Country Church* programs are being welcomed with "Just what we are looking for!" Groups in city churches will find many a helpful suggestion in these unique programs. *The World Service Fellowship* is that new program for young adult women, stressing such objectives as *Worship, Service, Stewardship, Study and Fellowship*. The leaflet, *The Circle Plan*, in the form of *The Leader's Guide* fits right into your note book.

#### Gift Box Goal \$150,000

The Love Gift of this past year totaled \$123,031 and exceeded the amount of the preceding year by \$22,941. While this is most encouraging and means devoted service yet we did not quite attain the goal of \$150,000 set for the Gift Boxes. To reach this goal for

1942-1943 we advance in faith, supported by works:

(1) *Distribute a Gift Box* to every woman explaining its purpose.

(2) *Encourage more frequent opening* of the Boxes. This has proven to be a real stimulus and in areas where there was a monthly opening last year the amount increased from two to six times the amount of gifts the previous year.

(3) *Use the devotional service* for the Gift Box opening, which is being prepared by Mrs. Orrin R. Judd, the new chairman of our Devotional Committee.

(4) *Present Dramatization*. "Gift Box in the Dark" is a challenging program with a strong appeal. There are also several others.

(5) *Use the new report blank* for Love Gift. It will not only simplify accounting but keep the monthly effort before the women.

#### World Emergency Fund

The present suffering of our world is so colossal that we pledge ourselves to even greater sacrificial giving and more consecrated service for the World Emergency.

The denominational goal is \$600,000. The local church will also have a definite goal. *But there will not be a separate financial objective for the women.* This is the almost unanimous desire of our state leaders in reply to the question asked of them. However, to achieve the local church and denominational goal it will mean that

the women give the same backing and consecration as they did last year. Surely we can do no less when the need is ever greater.

The following suggestions will give the effort impetus and keep the challenge before the women:

(1) *Four Minute Speeches*. The speeches of last year proved so helpful that some new ones have been prepared.

(2) A new *Dramatization* will be ready early in the fall. A few copies of last year's "The Living Cross" are still available.

(3) *Poster*. This year there will be a poster for the whole church. Special ways in which it can be used will be indicated.

(4) *A Tea in November*. During the month of gratitude and Thanksgiving why not have a tea? This would lead up to the Sunday of Sacrifice. The idea comes from an experience at the Eastern Pennsylvania House Party. They planned a tea, one of those lovely summer teas on the lawn, but were unable to secure sugar, and then also discovered they could not even get tea. But they held a tea. It was called a "Sweet Char-i-ty." In other words, "Share-a-tea." The empty tea pot received the gifts to the World Emergency Fund.

#### Sunday of Sacrifice Dec. 6th

The offerings taken during the women's meetings at the Cleveland Convention totaled over \$143 toward the World Emergency.

May the vital importance of this day register itself upon our hearts until such a generous and sacrificial outpouring of our gifts enables us to hear our Lord say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Great needs present high opportunities. Let us commit ourselves unto God endeavoring to secure "Every Woman Serving Through Her Church" to a stricken world.

# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Missions Sundays in Amy, Kansas

Our method of promoting mission study classes we have found especially effective for rural churches. Since so many of our people live several miles from the church, the study reaches more if carried on during the regular Sunday church school hour. One Sunday a month is designated as Missions Sunday. Each teacher prepares to teach the lesson to his or her class from the current mission study text of the grade for that group. On this day more time than usual is allowed for the study so that both the Bible and mission study lesson can be presented. This is the program for all classes from beginners to adults.

The offering of this Sunday church school hour is sent to the state office to apply on the church's Unified Budget quota.

The financial results of this plan have been gratifying. At the close of our first year under this plan, when reports were given, our people were quite interested in the fact that during this first year of systematic study and giving, the offering for missions had more than doubled any previous year. This was an incentive to continue the plan. At the close of the second year, the total offering lacked only a few dollars of being three times the amount given the first year!

In addition to the increase in giving, our people are becoming missionary-minded. There is a deepening interest in the denominational missionary program, and a more sympathetic understanding



*Father's Day at the Baptist Church  
in Amy, Kansas*

of other peoples and their problems; also a better knowledge of the need of world-wide evangelism. Another point not to be overlooked is the fact that in the class on Sunday morning are those who would not make any effort to attend a mission study class at any other time but who, through this plan, become intensely interested. —Mrs. Leaf M. Hayes, pastor.

## Quiz Program

Each Intermediate was given a chapter of the book to study and to make one good question from the chapter studied.

The Adult Department had been told that on Missionary Sunday, the first Sunday in the month, we would have a "Quiz Kid" program. Instead of the "kids" being quizzed, as on the popular radio program, they would do the quizzing.

**Bible**  
**Book-of-the-Month**  
**GENESIS**  
**For September**

On the Sunday morning of the program the Intermediates were seated at tables across the front of the room facing the adult group. The announcer explained briefly the procedure, then introduced the first quizzier who stood and directed his question to the first Adult Class. If no one in the class could answer, the question was passed to the next class. In case no one could answer, the Intermediates were well prepared to answer.

The Adult Classes really surprised us. Several had prepared themselves very well. The questions were all answered and we had a good time reviewing together what we had read concerning the program of our great denomination.—Mrs. Hugh D. Pickett, Parkersburg, W. Va.

## Missionary Loan Library

We have a missionary loan library, and the increased number of requests which have come in for books, and the comments which have accompanied the books when they were returned with the request for others, has made me very hopeful. If I could only be sure that we have reached more people regardless of the listed report, I would be happy. It is not figures I am after except as they show results in progress in some line of our work. —Mrs. Paul Fetz, Phoenix, Arizona.

## Money Travels

Every Baptist church school should secure at once their free set of the 3-piece project material "Money Travels." It is unique in its appeal to children and a most effective means of showing them

the part they play in helping the children of this land and other lands through missionary endeavor.

This type of material is the most dependable answer to the need for imbuing the minds of younger boys and girls with an

ineradicable sense of Christian stewardship long before they have even heard of the term itself. Let us hope that there will be a continued production of such practical implements.—*Paul Conrad*, Secretary of Stewardship.

greater leaders who are Christian, let us give more of our boys this training and Christian fellowship. Several boys made their first decision to follow Christ as Saviour at our Boys' Camp last year.

May God richly bless you and your church, and give you many souls born anew in the coming days. Call on me for R.A. assistance.

Yours for stronger Christian men,  
High Counselor, *E. F. Partridge*,  
Chariton, Iowa.

## ROYAL AMBASSADORS

### A High Counselor's Plea

The boys of today are the men of tomorrow! Totalitarian dictators recognize this and train the youth in their sinister ideals. The Church of Christ must be as wise. We must train our youth in the Word of God, and to follow the great commission of our Saviour.

The Royal Ambassador program for boys is designed to help your church train its boys. If you do not have an R.A. organization, will you please examine the enclosed material closely? The program is flexible, you may make it as spiritual as you wish. Use Bible stories freely. Then inspire the boys with the stories of great missionary heroes who have put all on the altar to answer the Master's call. The boys will enjoy a game or handcraft following the program.

As State Counselor, I would like to be able to report that 50 new R.A. chapters have been formed by the time we meet for our Centennial Convention. I am counting on each pastor to examine carefully the enclosed material. If you cannot take the matter in charge personally, please give this material to the Brotherhood, boys' teacher, or live-wire layman of your church. If you already have a Scout troop, study the joint Ambassador-Scout program. It gives the pastor, or spiritual lay-worker an opportunity to bring a real spiritual program to the boys once a month. If the



*Cub Scouts of the Baptist Church  
in Chariton, Iowa*

parents of any of the boys object to the R.A. program, those boys may study under the Scout leader during the R.A. meeting. This may give the pastor just the contact he needs with the troop.

I was very favorably impressed with the Boys' Camp program at Iowa Falls last year. Our leadership is reported to be exceptionally fine for the camp this year. The Bible Classes under men who are true to the Word are splendid. The missionary courses are also fine. Also of great value is the contact of the boys with fine Christian leaders. Each church should have a representative there.

The Brotherhood of our church is making available two scholarships to the boys of our R.A.-Scout troop. It would be a worthwhile project for your Brotherhood, men's class, Sunday school, or an interested layman, to provide for one or more scholarships for the future leaders in your church. At this time when America needs

### Oregon Blazes New Trails

Owing to the acute labor shortage to harvest the berry and bean crops on the Pacific Coast, we do not feel justified in holding our usual boys' camp at Arrah Wana. For the usual camps we are substituting "Baptist Work Camps." Instead of letting the boys individually seek employment under the extremely unfavorable conditions of the average migrant camp with their severe moral problems, we are contracting with certain growers to supply their entire labor unit. We plan to organize our youth into labor groups and to take them to these fields. We have complete control of the selected field and will plan careful supervision for the camp. We seek to combine healthful work with real Christian fellowship, under a planned program of spiritual inspiration.

### Camp Arrah Wana

The first week at Camp Arrah Wana in Wemme, Ore., one boy was quite pugnacious, but during the second week he entered into the spirit of the R. A. camp and was a fine fellow in every way. I think there were at least 10 from one class and the R. A. camp was of real benefit to these boys. I am sure that two weeks experience with a group of Christian boys from all parts of the State helped those ten boys to see the advantage of a Christ-possessed life. As I have



watched the influence of camp life on boys, I feel that every Baptist boy should have access to an R. A. camp. It is urgent that every Baptist be concerned about the training of our boys and that a means should be provided whereby

every boy should have at least two weeks experience in an R. A. camp. And our churches should say to their pastors, "Take whatever time may be needed to serve in a boys' camp—upon full pay from us."—Gerald E. Gillespie.

## WORLD WIDE GUILD

### *Dear Girls of the Guild:*

It seems a long way since May and the Convention, but it is only fair to you who could not attend that you have some account of it.

Our thoughts were constantly centered on our theme, *Lift High the Banner*. The keynote address on the theme was by an old Guild friend, Mrs. Calvin Thompson, Jr., loved by all Guild girls.

Helpful conferences on all phases of Guild work occupied a goodly share of the days. A very helpful conference was led by Dr. Oliver deW. Cummings, the General Secretary of the Baptist Youth Fellowship, which answered many questions and helped us to become better acquainted with the purposes and program of the new youth plans. The session in which Mrs. E. H. Kinney presented the situation concerning the Japanese evacuation on the west coast aroused our deep sympathy and our desire to help. (See special article in this section.)

At the reception given by the Ohio girls the play "The Gateway to Friendship," a play so worth giving this year, was beautifully presented. This was followed by a preview of the new Guild movie, "Nancy Joins the Guild."

One of the highlights as always was the meeting with so many missionaries and being inspired by their devotional talks and messages about their work. There was

Lettie Archer of West China, Eva Shepard of Congo, Noma Jensen and Monnah Beachler, Christian Friendliness Missionaries in Ohio, Estoy Reddin of El Salvadore, Gertrude Anderson of Burma. Then there was Evelyn Solomon, a missionary to China "in waiting." Not only did her devotional inspire us but the fact that she is courageous enough to answer the call of God to service in difficult days like these and patient enough to wait till the door opens.

The banquet touched a high point for the conference days. Our tables were decorated with globes and the Christian flag. At our honor tables were representatives of various lands and races: Edith Robinson from Haiti, Edith Jones from Cuba, Martha Vaskis from Latvia. A lovely Negro quartette sang as only Negro people sing. We

were charmed by the personality and singing too of lovely Chiyo Tamura, a Christian American, often called the Lily Pons of the Japanese people.

Our program carried our minds and hearts out in ever-widening circles of interest and action. Annajean Richards, a Guild girl and one of the vice-presidents of the new Baptist Youth Fellowship, spoke on our Guild relationship to this enlarging program. Mildred Nichols, President of the United Christian Youth Movement, gave us the wider picture of Christian youth working together for great Christian purposes. Then Mr. R. H. Edwin Espy, Secretary of the Student Volunteer Movement, brought our program to a climax by showing us the pointed challenge in our day which each letter of GUILD should mean for us. Watch for an article by Mr. Espy in October.

To be a part of the Guild, and to be a part too of these larger developing youth movements for changing the world in the name of Christ, is something which makes living today significant and demands everything we have. Who knows but we have come to the Kingdom for such a time as this!

Sincerely yours,

*Elis P. Kappeler*



*Ann Hasseltine Judson Chapter of the World Wide Guild at Bloomfield, New Jersey*

### A Fifth Anniversary

To commemorate their fifth anniversary, the Ann Judson Chapter of Bloomfield, N. J., planned a program before their whole church, in the course of which they presented the play, "Radiant Memory." They are pictured here in their stage setting. Those who witnessed it felt that a real message had been presented by the girls and they became aware too of this Guild and its service for others.

That they are interested beyond the giving of a play is evidenced by their gift of \$10 to the Love Gift, their contribution of effort and money to White Cross, their activity in the Reading Program and their service to a Christian Center. They prepared the Scrap Book showing Baptist work around the world, which was the Guild project last year for this age-group. To top it off and go the "second mile" they contributed to the World Emergency Fund as did so many other Guild Chapters.

Congratulations on a good five years! May the next five years be even richer ones and lead you to wider and wider service in the greatest cause in the world.

### Packets! Packets!

Does every Guild Chapter have its program packet? If we could take our place at some newsstand and call loudly enough for every Chapter to hear, it would be a more worth-while year for many a group we know.

You see packets are *very* important. Important because mission study has ever been a major concern of the Guild. Important because every modern girl wants to be informed on world affairs. And therefore packets are important because they make your study programs more interesting and worth while.

In the packets are program booklets based on the study books of



WORLD WIDE GUILD PROGRAMS

### STUDY AND WORSHIP PROGRAMS

A Course Based on  
IT BEGAN IN BURMA  
By Randolph L. Stewart



Great Christians

Prepared by  
HAZEL F. SHANE

WORLD WIDE GUILD PROGRAMS

the year and pictures and enrichment material which tie your study up to what Baptists are doing. Alma Noble Chapters have two packets based on their study themes of the year—*Burma* and *Latin America*. Sally Peck Chapters have one packet containing materials and program booklets on their themes—*Baptist Work Abroad* and the *Caribbean Area*. Ann Judson Chapters have one packet on their themes—*Great Christians Serving in Foreign Lands* and *Mexico*. All packets are 25 cents. (Note the booklets pictured on this page.)

All Chapters are advised to take the *foreign* study first. The foreign scene is changing so rapidly that your study will be more up to date if you begin with that. Order your packet right away!

### Ann Hasseltine Judson

All Ann Judson Chapters will want to have a copy of this lovely biography of the first American girl to go as a foreign missionary, for whom these Chapters are named. It would make an attractive gift for new members. It is a reprint from Mrs. Swain's *My Book of Missionary Heroines*. Alma Noble Chapters studying Burma will be particularly interested also. The pamphlet is attractively printed and the cover carries a picture of Ann. It may be ordered from the Department of Missionary Education, 152 Madison Avenue, New York, N. Y. The price is 20 cents.

### Making Friendship Count

During these days which have been so difficult for some racial groups in our country, Guild girls are finding opportunities for demonstrating that Christian ties hold no matter what the emergency may be which threatens them. One place where need for it has been acute, and still is, is the Japanese group in the western part of our country.

In May the Japanese people were evacuated from the Pacific Coast states and moved inland to detention camps. In these camps, under military guard, normal family life is impossible, living conditions are crowded and eating communal. A War Relocation Authority has been set up by the government to deal with plans for resettlement of these people, including students, when and where that can take place. Prior to all this the F.B.I. had taken into custody any about whom there was any suspicion or evidence of disloyalty.

Of the total number of Japanese in the country *two-thirds* are *American citizens* by birth. The evacuation of all Japanese citizens and aliens alike took place in so short a space of time that no opportunity could be given for proving loyalty. This is the first time in the history of the United States that tens of thousands of native-born citizens are being deprived of their liberty and the use of their property without due process of law.

Because this whole matter is a race problem as well as a result of the war, we who have been working for Christian fellowship and brotherhood are deeply concerned, for it raises such serious problems for the future. We must make every effort to let these people know that Christian love and Christian bonds are real now. We must work for a solution of this whole problem which will be wise and unquestionably fair.

Many of these people are Christians. We have had missionary work among them for years. Some are pastors or graduates of our missionary training schools. Many of them are *Guild girls* too. Our missionaries and churches have done immense service in aiding them in the evacuation and since that time. On this page is a picture of two of our girls in Japanese costume and Miss Virginia Swanson our missionary who, until the evacuation, worked on Terminal Island. The picture is taken in the patio of our mission. The Island has been entirely evacuated and these girls are probably now at Manzanar. We all want to help our loyal Japanese friends. What can we do?

1. We can be informed and armed with facts. Discuss in some of your meetings what all of this means to Christians and in terms of democracy. See *MISSIONS* for May. Write to the Woman's Home Mission Society for information. Get the Public Affairs News Service, Bulletin No. VI for May 12, 1942 from the Woman's Press of the Y. W. C. A., 600 Lexington Avenue, New York City.

2. Letters are so deeply appreciated, just friendly ones from Guild girl to Guild girl. A good many girls and Chapters should be writing these letters. Send books and Guild materials too, to use as they are able. Most of all let them know you think of them as still a very real part of the Guild fellow-



*Miss Virginia Swanson and two Japanese girls at Terminal Island*

ship. Here is a chance to do something for the spirits of these girls who are Christian American girls just like yourselves. Write to the Women's American Baptist Home

Mission Society, 152 Madison Avenue, New York City, for names of girls with whom you can correspond. This can be for you a *real adventure in fellowship*.

3. Make your interest in the Japanese known in conversation with friends. Have the facts and do not argue but speak always in a Christian spirit. You will be helping to create a public opinion which will help toward solving this serious matter.

4. Show a friendly spirit and be of help to any people of Japanese background who are now or may be a part of your community. Watch for opportunities to be helpful to students.

5. Remember in prayer your fellow Christians and Baptists in these camps, the workers of the group and the missionaries who in any way serve them. Perhaps you can find something to do for them and so help answer your prayers.

## *Children's World Crusade*

*Dear Boys and Girls:*

Welcome back to our Crusade circle after a most happy and beautiful vacation. I'm sure you're all ready to begin studying once again. This year we have a fascinating program that I'm sure you will enjoy, because you can help build that program. We are going to be thinking about Latin America for the next five or six months. What do you know about Mexico, Puerto Rico, El Salvador, Cuba, Haiti and Nicaragua?

I'm sure that you can find pictures in magazines, from the *National Geographic*, and travel posters that will start out your study. Have you ordered your study book yet for this year? You'll need it if you are really going to understand

what our missionaries are doing in Latin America. If you're a Herald group you'll need *Little South Americans*; if you're a Crusade group you'll get *Up and Down South America*. In addition you'll need the packet of Baptist Leader's materials on Latin America that tells what our own Baptist missionaries are doing in those countries where we have mission work. Be sure you order your book and the packet material now if you do not have them already, for you want to get started on this interesting study immediately. You'll enjoy the stories of Latin American boys and girls found in the packet on Latin America.

Maybe you could make a scrapbook or a picture book of American



life as you study the life of boys and girls in Latin America, showing how we are alike. A collection of Latin American dolls would make an interesting hobby for this winter. If you like to work with clay or reed, there are many suggestions of things to do that will enrich your knowledge of these countries.

The Psalmist of old has said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." This year we have an opportunity to know and learn to love some boys and girls that live very close to us. I hope you'll be very good friends before this year is over.

Sincerely your friend,  
*Florence Stansbury.*

### Girlish Dreams and Friendship Teams

A pastoral call was being made in a Nebraska home. Presently an Intermediate girl, one of the two C.W.C. helpers, came in with a large carton under her arm. She seated herself at a table and became much engrossed with her materials, apparently cutouts.

The visitors exchanged glances and the minister's wife asked, "May I ask what you are so interested in, Donna Lee?"

"Sure! But you won't care for it when you know what it is." Then with a sheepish grin she added, "Paper dolls!"

"Fine! I just love paper dolls, believe it or not. May I take a peep?" With enthusiasm she asked,

"May we sit over there, where we can see better?"

"Oh, say, just wait till I go get Virginia. She has some keen ones." And Donna Lee disappeared on the run to her pal's house. When the pair returned with two large boxes they proudly placed them in the middle of the floor, beside the other one, and the guests eagerly sat with them in a huddle, close around their treasures.

If you have never concerned yourself with such girlish playthings you have surely missed a thrill. These two had created an unbelievable array of models, which they had cut from mail order catalogs. Their stylish hats from garden and flower pictures were marvelous. Well might Hollywood wish to kidnap these original designers and genuine talent.

"I guess you want to see my pictures, too!" exclaimed Jackie, who had remained patiently silent a long time for a younger brother who has something of greater interest to himself. In response to an encouraging wink from the minister and an assuring word from his wife, the lad lugged in his box. Of course it was agreed that he also was a budding artist, if not superior to the girls.

An hour quickly slipped away but their skill and charm were only becoming more evident. Suddenly the pastor's wife broke in with, "Say, girls! I have an idea! Want to hear?"

"Of course!" murmured the two politely, though more intent upon the dolls they were costuming than with her inspiration. Having a normal amount of youthful curiosity, however, they listened courteously to the beginnings of her daydream, built upon familiarity with the work of their mothers in the Friendship Mission Circle.

This Circle of the Oxford Baptist Church began the year 1941-42 by adopting the national society's program with its theme of LOVE. In their initial meeting and installation they dramatized the various doors of personal life and human relations which might be opened by that magic key and the year's studies had been planned to climax in "Love's Vision of the World." Now these girls and their dolls innocently brought the inspiration to correlate the C.W.C. work for the year with that of the women.

How wonderful it would be for mothers and children both to think and pray and work towards a better understanding with other peoples of the earth! How happy to help blend all colors together into a true human rainbow! Impossible by ourselves, to be sure, but not for the loving Father of the race. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

During the summer months the children had been filling their Friendship Wheels with dimes to help carry our Father's Good News to their little brothers and sisters at Kodiak, Alaska. In a way they felt rather at home with them because of the pastor and his wife's friendship with Rev. and Mrs. G. W. Morony, our new missionaries from Sacramento, California. Their picture with Mary and Michael and a view of their church building, as well as letters from them, naturally made them more definitely our own. At the close of the summer the \$6 from our "wheels" were publicly dedicated and a special letter



*World Brotherhood Exhibit at the Baptist Church in Oxford, Nebraska*

was sent, which enabled us positively to team up with the Moronys and the children of Kodiak.

After Vacation Church School a very choice friend came to speak at our church about Mather School at Beaufort, S. C. Upon hearing her simple and heart-stirring story of the limitations, ambitions and development of these eager Negro boys and girls, our hearts were stirred with an urge to know them better and to have fellowship with them. From available literature and pictures we learned more about the excellent work of the school. We adopted Miss Ruby Horn and Mather as our friends.

At the opening of school our C.W.C. began meeting each Saturday afternoon from two to four. During a ten-week period we had an average attendance of 30 children between the ages of four and twelve. Some of our Sunday School teachers were the leaders while Donna Lee and Virginia were the happy helpers.

In harmony with our general theme, "Getting Acquainted with World Peoples" we gathered sets of pictures and murals of races, nationals, their homes, their customs, their activities, etc. Our Scripture readings and memory verses dealt with our Father's words and attitudes and plans for all peoples of the earth. We sought to understand their meaning for our own country and for our personal usefulness and happiness.

From our homes we brought an array of colored pictures, magazines, catalogs and sundry ideas. On our daily walks from school we gathered wild flowers, grasses, etc., pressed them in books and collected bits of cellophane, crepe paper, cardboard, etc.

Then began the thrilling job of cutting out pictures of fine ladies and gentlemen, whom we costumed according to our taste. From the *Book of Remembrance* each child

chose a missionary with the same birthday, who was adopted as a prayer partner.

For the homes of our missionaries we selected beautiful houses to which we gave fanciful names such as Snug-a-Nook, Blossom Cot, etc. Each house was mounted on cardboard, the pressed grasses and flowers were used to adorn lawns, while the entire home scene was covered with cellophane and a gummed ring was attached as a hanger. Each child also made a wallpaper scrapbook from catalog and magazine clippings.

Used Christmas cards were freshened up and ornamented with sprays from torn cards, colored paper, bright ribbon, gilt paint or printed verse, and assorted to fit the various paper houses. Our happy handicraft was stored week by week until just before Christmas when it would be sent to Miss Horn for Mather.

The first part of each meeting proved to be a "buzzy" and a "teamy" time, as *Jewels*, *Heralds*

### Thank You, Jewels

These Jewels from the First Baptist Church, Winslow, Arizona, sent in \$12 to the Children's World Crusade mission gift during the year 1941-1942. Their leader is Mrs. George W. Hughes.



*Jewels in Winslow, Arizona*

and Crusaders heard Bible and missionary stories, memorized appropriate verses and prayed for our friends of many colors and countries. Our weekly surprise lunch, which was purchased with our one penny contributions, added much zest.

Then came a day when the picture-homes and furnishings, with a personal gift for our missionary, were lovingly labeled and packed for shipment. An appropriate letter was written to Miss Horn, enclosing a list of the children with name and address of each, birthday, age and sex, and requesting distribution along similar lines among Mather children. Finally the dedication program was conducted by the pastor.

Our World Brotherhood Exhibit was the final feature of the year. Friendship Mission Circle gathered in an improvised summer garden. John 3:16 in large red letters was emblazoned across the sky, while a small church model stood under it on a pedestal. Above this towered a large white cross bearing the clear inscription, "I am the Light of the World." Across the front of the miniature building was written, "Ye are the Light of the World." As our ladies sat in their make-believe garden, discussing our broader human relationships, they could lift up their eyes and look on the fields, for a fine array of pictorial friends of various races and nations peered through the lattice fence and pled eagerly, "Come over and help us." From the cross streamers of light and life came down to the church and thence passed out through our four national boards in love, prayers, gifts and service to our wide range of home missions and to our ten foreign fields.

(This account of the correlation of work between the children and the women of the Oxford, Nebraska, Baptist Church, was sent in by Mrs. Ben Rowland.)

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

### Prize-worthy Methods

In the national program contest, *First Prize* was awarded to the Women's Mission Society of First Baptist Church, of East St. Louis, Illinois, for methods described by the president, Mrs. W. L. Wimmer, who wrote in part as follows:

We held twelve meetings during the year, using the programs outlined in *Love*. Eight of these were outstanding. We think that *Love* provided the best outline we have ever had.

Our May program—*Prayer and Devotion*—developed into a real prayer-meeting, bringing all into a spirit of humility with a desire for greater service. Our February program—*Love Transforming the State*—Achievement—was a take-off on a famous radio quiz program. The leader stated that questions would be asked about our State organizations and asked that any who could answer to raise the hand. ("I'll assure you this program is entirely unrehearsed.") It aroused amusement and enthusiasm, and was most informative.

We also mention our gift-box openings—instead of following the request to open boxes monthly it was voted by the Society to open them four times this year with a special program, which does seem more impressive. We carried out the suggestions which came in *New Literature*. Sketches we used were very helpful as well as effective.

A change which we think has greatly increased our regular attendance, as well as our spiritual growth, has been the changing from stipulated dues to a free-will offering at each meeting. A few objected to this change, but to their

great surprise, our collections have just about doubled the amount taken in from dues. Two years ago we decided to hold two all day meetings each year, one in April and one in October. The all day meetings begin at 10:30 A.M. with a devotional, followed by the business meeting closing at 12 o'clock and social hour until 1:30 P.M. The afternoon session begins promptly at 1:30 P.M. and closes at 3 P.M. We make a special effort to have a strong leader, an extra good program and special music.

Each member is requested to invite one guest from the church membership or congregation who is not a member of the missionary societies.

We are divided into five groups—each group having a captain.

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The luncheon is prepared by a Committee from three of these groups, the other two groups assisting the hostesses appointed for that day. The cost of the lunch is taken care of by members present—so far it has not exceeded 35¢.

This experiment has brought in more new members than anything else we have ever tried—five having joined at our last meeting, April 2nd. We are very happy over the success of these meetings. (*The attendance is between 50 and 60.*) We have a large tin can with a Copper Syndicate sign on it—this is passed around at each meeting for the extra pennies they may have in their purses.

Then we put on the pageant, *The Living Cross*, December 7th, which was Sunday of Sacrifice for the World Emergency Fund. The quota for our church was \$300.00 and we raised \$319.00.

All in all we think we have had a very successful year spiritually and financially. We have a membership of seventy with an average attendance of thirty.

To Rev. Thomas E. Ellis, pastor, Hamburg Baptist Church, Hamburg, N. J., *Second Prize* was awarded for the missionary education project, described by Mrs. Ellis in a recent issue of *MISSIONS*.

### Program Notes

Devotional outlines on *Faith*, based on *A Book of Remembrance*, may be had for the asking. Send a stamped, self-addressed envelope to the *Conductor*.

Four recent leaflets—*Haiti, the Forgotten Republic*, *Mexican Neighbors Across the Border*, *Schooldays in Central America*, and *Signs of Progress in Cuba*—provide as many "ready-made" programs on the fields in question. (Price 5¢ each.)

Make your programs live by means of impersonation. Five Women of Burma (10¢) and Five Women of China (10¢) will help.



## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Robert Edward Farrier

Rev. Robert Edward Farrier, Promotion Director of the New York State Baptist Convention until his retirement in 1928, died in Ridgewood, N. J., on June 30, 1942. He was 84 years old and was born in Red Bank, N. J. He was graduated from Colgate University in 1885 and from Union Theological Seminary later. After studying in Europe he held pastorates in New Rochelle, N. Y., Poughkeepsie, N. Y., and for 13 years, from 1905 to 1918, at the First Baptist Church of Passaic, N. J. In the latter year he became District Secretary of the national mission societies with headquarters in New York. In 1920 with the inception of the New World Movement and the General Board of Promotion he was appointed New York State Promotion Director. In this position he served until his retirement at the age limit in 1928. He was an indefatigable worker, an enthusiastic advocate of the missionary cause, a vigorous and efficient promotion director, a wise and helpful counsellor, and a loyal friend of MISSIONS. Surviving him are his widow, Mrs. Helen Locke Farrier, two daughters, Miss Edna C. Farrier and Mrs. Thomas W. Hall, and three sons, Robert L. of Oakland, Cal., Gordon L. of Nantucket, Mass., and Marshall C. of Ridgewood, N. J.

### Johanna Abend

With that same clear trust and faith which marked the 26 brief years of her earthly life, Johanna Abend died on May 18, 1942. As one of the most capable and consecrated of the younger missionaries of the Woman's American Baptist Home Mission Society, she had "grown up" in the South Chicago Neighborhood House where she received her early training and inspiration for missionary service from Miss Marian Ellen Kimble and Miss Helen C. Schmitz, workers at that center. Graduated from the Baptist Missionary Training School in Chicago, June, 1938, she had served as missionary at the Neighborhood House in Dearborn, Michigan, for two years, being then

transferred to Katherine House at East Chicago, Indiana, because of the great need at that important center.

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In her loving service upon both these mission fields, as in all her other contacts, there was but one purpose—"Not I, but Christ . . ." She possessed that rare and lovely crystalline quality of soul through which the radiance of her Lord shone unhindered by any shadow of self. Rather was that compelling radiance focused by her deep and tender concern for her people, her boys and girls, her little ones. To the very last, in the midst of agonizing suffering, her thought was always for others. A young woman facing a difficult problem—a lad who needed someone to have faith in him—a girl soon to undergo a serious operation. "Pray for them," was her constant request, "for they are being so brave and yet their struggle is so hard. Prayer can reach out to them even though I am helpless."

## "THE ROCK OF OUR REPUBLIC"

A President\* of the United States once called the Holy Bible "The Rock of Our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, starting with the Mexican War in 1848, including World War 1, and now again today, the American Bible Society has been and is now supplying Bibles, New Testaments and portions of the Scriptures to men in the Armed Forces wherever they may be.

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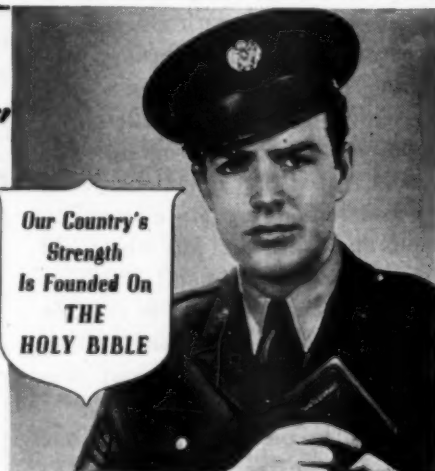
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☐ I enclose \$..... to provide Testaments for our boys.

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## WORLD COMMUNION SUNDAY

(Continued from page 436)

*Council of Churches as World Communion Sunday, therefore be it*

**RESOLVED**, that the Northern Baptist Convention heartily approves World Communion Sunday and expresses the hope that every congregation within the denomination will participate in this observance simultaneously with the churches of other denominations.

No union communion services are contemplated except in communities that of their own accord desire to observe World Communion Sunday unitedly. Each local congregation is asked to hold its own service.

Literature is available on application to the Department of Evangelism, Federal Council of Churches, 297 Fourth Ave., New York City, or to Baptist Headquarters, 152 Madison Ave., New York City.

### Secretarial Adjustments at Baptist Headquarters

Dr. Edwin A. Bell, Regional Representative of the Council on Finance and Promotion in the Central States, has been appointed Executive Secretary of the Church Extension Reserve Fund Committee. This additional assignment involves a division of time and service between Chicago and New York, but it avoids the extra promotion expense that would

have been incurred had the Church Extension Campaign been compelled to engage the services of a full time Executive Secretary.

Owing to the greatly increased duties falling upon Secretary Bruce E. Jackson in the Field Activities Department, in connection with

the 200 spiritual Foundation Conventions projected for the year and the direction of the heavy field work in promoting the World Emergency Fund, the Administrative Committee at its meeting on June 25th appointed Rev. Horace H. Hunt, of Tarrytown, N. Y., as Assistant Secretary. He has accepted the appointment and entered upon his new responsibility on August 1st.

The Administrative Committee also appointed Stewardship Secretary Paul H. Conrad as Executive Secretary of the World Emergency Fund. He will continue his service in the Stewardship Department and as Eastern Regional Representative.

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Freedom from investment cares, the comfort that comes to one who is sure of a certain amount of income for life, and the satisfaction of knowing that savings will be used for the advancement of Christian work after the beneficiary has departed from this life, are benefits, among others, resulting from taking advantage of the Annuity Plan of The American Baptist Home Mission Society.

FOR FURTHER INFORMATION ADDRESS:

G. PITT BEERS, *Executive Secretary*

**THE AMERICAN BAPTIST HOME MISSION SOCIETY**  
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stood out in bold relief as a shining host against a backdrop of cloud and anguish.

Baptists old and young should hear in detail the remarkable story of our own missionary heroes; men and women who are putting their love to God in action in the Philippines, Belgian Congo, on the Burma Road, in the provinces of China—East, South, and West.

The 831 women who compose our League of Interpreters are ready and anxious to speak to every Baptist—old and young—to tell this remarkable story. Every newspaper invites and focuses our interest on these so-called "foreign mission fields." When you plan your program on Burma, the special study of this new year, be sure and have a Burma meeting or tea. Have your Burma Interpreter speak and then all bring current events and discuss Burma past, present, and future! You can help shape the new Burma.

If I or some other Interpreter cannot visit you because of gas and tire rationing, send for an "Interpreter by Mail"—a written message on the Belgian Congo, or China and Japan, or Burma! Write to Miss Daisy Dean Bate, Secretary of the League of Interpreters, 152 Madison Ave., New York City.

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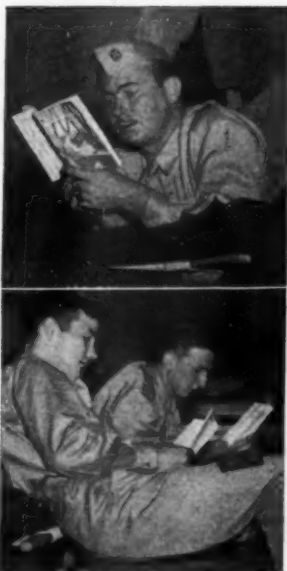
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The American Indian frequently reveals a hidden resentment for the wrongs suffered by his people. Frequently also he manifests a sense of racial inferiority. Moreover Indian youth usually come from families accustomed to poverty and in whom little incentive has been developed to work.



ABOVE: Six Indian brothers, descendants of a famous Cherokee Indian chief, who are supported at the Murrow Indian Orphanage while attending Bacone College



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Moreover only a Christian education can provide today the type of trained leadership that the Indian sorely needs.

LEFT: The stately new chapel helps to maintain the strong Christian atmosphere at Bacone College, Muskogee, Oklahoma

In view of the Indian's sad heritage from the past can you wonder why? In the 17th century John Eliot's Christian Indians were driven from their villages and their houses were burned. In the 18th century the Indians were driven west by the advancing white settlers. Some had to move as far as Kansas. In the 19th century the Cherokee Indians

were driven out of North Carolina and Georgia along "The Trail of Tears" to Indian Territory by orders of the government to make more room for white settlers. Finally in the 20th century this new Indian Territory was opened to white settlers and became the State of Oklahoma after the poorest lands were allotted to the Indians.

Bacone College for American Indians seeks to overcome the unfortunate effects of this sad heritage and to give the Indian a new Christian outlook on life.

CHARLES S. DETWEILER, *Secretary of Education* • G. PITT BEERS, *Executive Secretary*

**THE AMERICAN BAPTIST HOME MISSION SOCIETY**

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## Films On Relief Projects

The Church Committee For China Relief, which we support through the World Emergency Fund, has two motion pictures on relief work which have proved popular. They are 16-mm. silent films, each one reel, with a synopsis to be read. Films are handled for the committee by the Y.M.C.A. Motion Picture Bureau, from its New York, Chicago and San Francisco depositories. No charge is made for these except for transportation.

### Caught by the Camera

#### *Illustrations in this Issue*

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## THE LAST WORD

How MISSIONS reaches a wider reading constituency beyond its circle of 36,000 subscribers is indicated in the following letter.

Recently MISSIONS asked what we do after reading it. I read my copy from cover to cover, and then loan it to three friends in turn. When they are all through with it I send it to a friend in an adjoining county who uses it in a reading club. Beyond that I have not heard, but I imagine by that time each copy is worn out, for we all do a thorough reading job.—Mrs. Dora Dewey, Mansfield, Pa.

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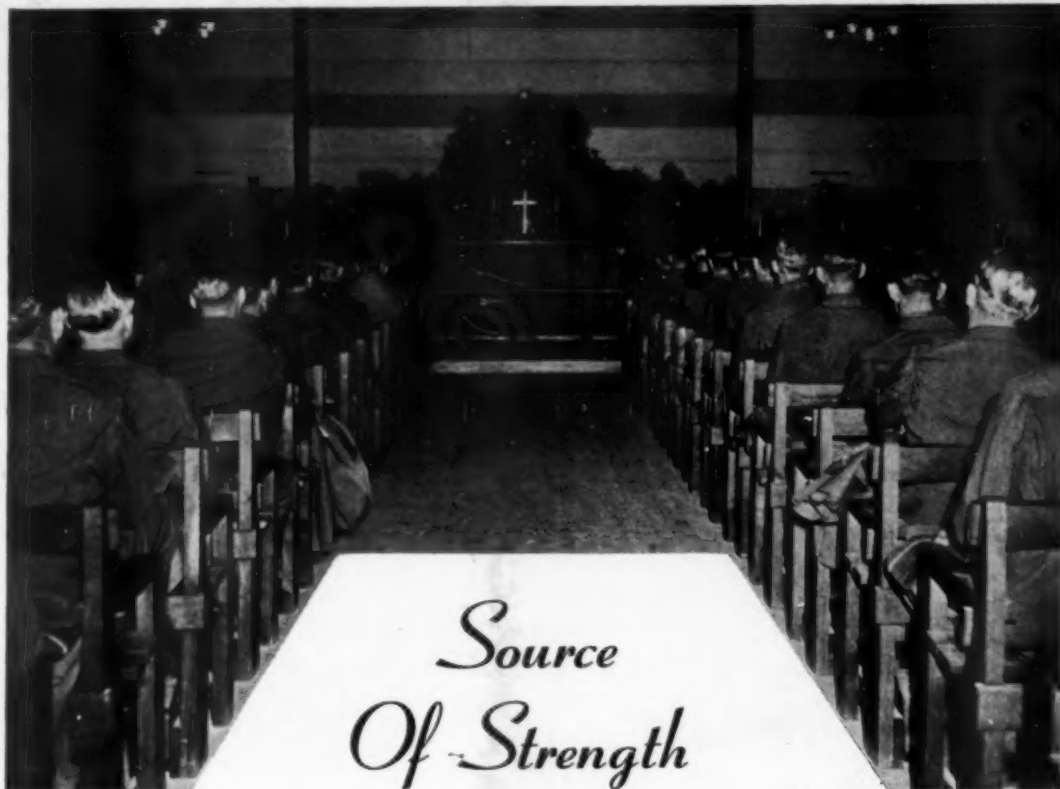
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This is made possible by our World Emergency Fund, a major portion of which will go this year for Christian ministry to service men. Substantial allotments are also made to the American Bible Society for distributing scriptures to service men; and to the War Prisoners' Aid Committee of the Y.M.C.A., which is permitted by all warring governments to carry on inspirational and recreational programs among prisoners of war.

Your gifts to the World Emergency Fund will help our men in service — whether they are in training camps, on warships or fields of battle, or in prison camps in foreign lands across the sea.

**World Emergency Fund**

**NORTHERN BAPTIST CONVENTION**